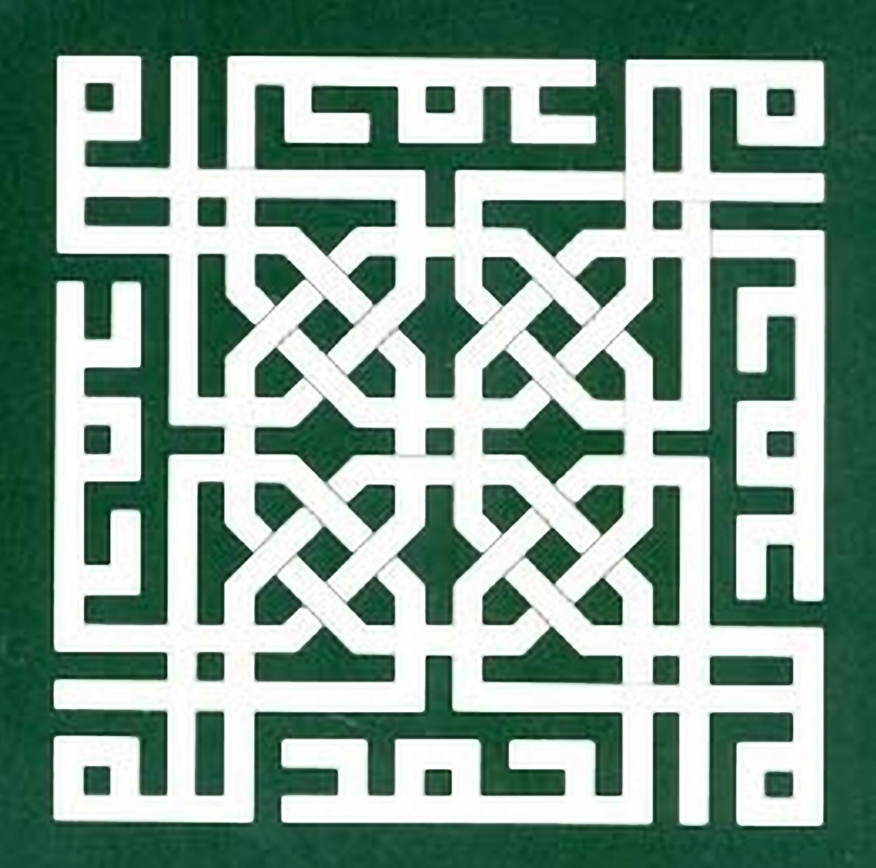
Simple Fiqh

Translation of

Al Fiqh-ul Muyassar



Maulana Shafiq-ur-Rahman Nadwi

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Simple Fiqh

Al Fiqhul Muyassar

By

Mauläną Shafeequr Rahman An-Nadvi

Translated from Arabic to English

Translation and explanatory footnotes by

Musarhad

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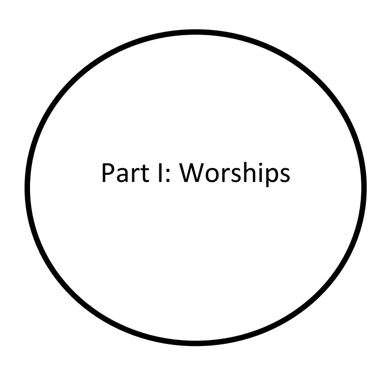
Chapters

Forewords

Al Fiqh-ul Muyassar

(Simplified Fiqh)

Based upon great Imäm Abü Hanïfah an Nu'män's school



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In Allah's Name, the All-Merciful, the Very Compassionate

Foreword 1

By Hazrat Mauländ **Ni'matulläh** Sähib **A'zamï**
President, Islämic Fiqh Academy, India; and
Senior Professor of Hadïth, Därul Uloom, Deoband

Mauländ Shafïqur Rahmän Nadwï's Al Fiqhul Muyassar is a well-known popular book in Islämic jurisprudence based on Hanafï school of thought taught in many madrasahs. It takes its simple Arabic style from the acclaimed Fiqh compilation Nürul Ïzäh based on the needs and capabilities of the elementary madrasah students.

I was immensely pleased to know that Mauländ Shamsul Isläm Al Qäsimï has rendered it into English to enable English-educated people to benefit from it directly. At present, English is an internationally prevalent language and a large number of Muslims and Neo-Muslims are desirous of learning Isläm through it. In several countries all over the world, the work of rendering Islämic heritage into English is going on at a rapid pace.

I asked Mauländ Muhammadulläh Qäsimï – Head, Internet Department and Online Därul Iftä, Därul Uloom, Deoband – to have a look at the book, and he went through several portions of it. The book has used English alternatives along with the Arabic and Islämic jargons. The language is plain and simple in complete agreement with the original text and the title.

I hope this valuable effort of Mauländ will prove to be a significant addition to the Islämic repository in English. Alläh willing, this book will be beneficial to students, English-knowing Muslims and in particular, Neo-Muslims.

May Alläh bless and increase the knowledge and good deeds of Mauländ! Ämïn!

Alläh's Peace be upon all

Ni'matulläh A'zamï (May he be forgiven!)
Därul Uloom, Deoband
29 Shawwäl 1433 AH = 17 Sep 2012

In Allah's Name, the All-Merciful, the Very Compassionate

Foreword 2

To the Original Arabic Book

BY THE HIGHLY REVERED MAULÄNÄ **ABUL HASAN ALI** AL HASANI **AN NADWÏ**
RECTOR, NADWATUL ULAMÄ, AND
CHANCELLOR, DARUL ULOOM THAT RUNS UNDER ITS AEGIS

All praise be to Allah and blessings and peace be upon the chief of prophets and last messenger Muhammad, upon his family-member, all his companions and those who follow him righteously till the Day of Judgment.

The educational system and academic curriculum in different ages and countries are based upon a number of factors. At times, it is experimental, based upon a specific educational ideology and in pursuance of well-defined goals. Sometime, it defers to religious, organizational and financial needs. At others, it is prepared to conform with the age, psychology, intelligence-level and needs of the students. However, the best curriculum and the one most deserving to persist and continue for the longest period is that which includes all the above aspects and pursues all the above goals.

This fact is observable in the old academic curriculum of the Indian sub-continent which has continued to be called the Nizami Curriculum from the second half of the 12th century after the learned Imäm Nizämuddïn bin Qutbuddïn As Sihäliwï Al Luknawï (d. 1161 AH[1]). This current traditional curriculum is the latest stage in the development of the old curriculum which has remained prevalent in the Indian subcontinent since the blessing of Islamic conquest. It has been expanded, reduced, improved and renewed in accordance with the needs of the country, the governments and the society of Islamic India. It has also been influenced by the trends in the neighboring Islamic country, especially Iran which has remained guide and leader for this country, and academic and ideological powerhouse for India, supplying and nourishing it with academic content, written books (especially in the science of wisdom and philosophy) and teachers excelling intelligence and academic research. The Iranians governed India in economic and academic fields and consequently had a huge impact on the academic system as well as on the standards of excellence, wisdom and intellect.

This ongoing high and low, and process of addition and reduction in the curriculum did not stop till the Nizamï Curriculum came into being. And then, it halted at the specific boundary. Sadly, this happened at a time when the curriculum was in far greater need of development and revision than in any other time in the past due to change in the political and legal landscape, change in the governmental language, and conquest of the Western culture and civilization over this country.

This curriculum started with extensive study of Färsï language, literature and poetry that went on for several years. The student in his early teenage would then turn to Arabic grammar and fundamentals

[1] d. 1161 AH = 1748 CE (Al A'läm by Khairuddïn Az Ziriklï 8/34, 8/267)

i.e., syntax and morphology, rhetoric, and elementary books in logic. The books prescribed for Arabic morphology (Sarf) alone would reach seven and in Arabic syntax (Nahw), there would be five. As for logic, the minimum number of books that a student was supposed to study would be four or five. After completing all of this, he would enter the stage of studying books on Islamic jurisprudence when he would have reached puberty recently or some time back. As for a student who started his study late due to any reason, he would have reached youth by that time. So, the student would not find any difficulty grasping the juristic details, rulings in sophisticated matters, and rare assumptions which the juristic books prescribed in this curriculum were filled with, like Qudürï and Sharh Wiqäyah. He would not be overwhelmed by matters beyond his understanding, nor would his impulses and urges be aroused before time. The teacher, nowadays inhibited by modesty and consideration for the students' age and intellect-level from explaining and elaborating certain age-inappropriate rulings, would not come across such a difficulty in this curriculum most of the time. Similarly, there would often be no need of a bridge to fill the wide gap between the student's age and his expected intellectual level, nor would there be a need for deviating from the curriculum. Moreover, the early academic levels would include the study of Färsï literature, advanced books on morphology and syntax, and sophisticated logic which would collectively tax the minds and develop the intellectual ability to take in, comprehend and grasp these sophisticated juristic rulings.

Then the time came when a considerable portion of the curriculum like the study of Färsï language and literature, which used to engage a large portion of the student's formative years and academic sessions, was excluded. The number of books prescribed for Arabic morphology, syntax and logic was cut down. And above all, the goal of freeing up the student's time and energy so that he got the opportunity to enter the field of professional life earlier became paramount in people's mind, on account of financial pressures, ever-growing influence of Western educational system, and the goal of life and sphere of competition getting confined to the field of business and job. In this situation, the religious student had no option but to study the books on religion and jurisprudence at an early age, at most in his adolescent years, the most impressionable and complex years of life according to psychology, moral philosophy and medical science. He would be faced with rulings of cases, sub-cases and their derivations from the beginning of the chapter of Purification to the chapter of Marriage which would be hard to grasp. And in case, he was able to understand, it would arouse impulses and urges before the appropriate age, at times leading to psychological and ideological predicament wherein being safe is not commendable and getting into disaster is not ruled out.

When I used to teach children and adolescents at Därul Ulüm Nadwatul Ulamä, this thought would cross my mind time and again. The thought of writing a jurisprudence book appropriate for the age and intellect of students, conforming to the environment in which they live and the age in which they were born, would frequently occur to me. If I could not completely restructure the books, I should at least revise and amend them, I thought. And in spite of my numerous commitments, endless journeys and multifarious responsibilities, I did resolve to do this. I referred the book "Nür-ul Ïzäh" by the learned scholar Hasan bin 'Ammär Ash Shurumbuläli̇̈ Al Hanafï Al Misrï[2]. It is a simple book in Hanafï

[2] 994-1069 AH = 1585-1659 CE (Al A'läm by Khairuddïn Az Ziriklï 2/208)

jurisprudence which has gained widespread popularity and currency in recent years in our Islämic seminaries which are called “Arabic madrasahs”. I started my writing work limiting myself and my efforts to the realm of this book. I also took assistance from one of the professors of Därul Ulüm Nadwatul Ulamä, dear brother Nazrul Hafïz An Nadwï. However, my other writing commitments and journeys obstructed me from completing this work though its need was intense and I realized its importance. Yet, the thought did not part from me at any time. So when it became certain that there was no alternative, I decided to assign this to one of the professors of Nadwah[3] who had been engaged in teaching jurisprudence, was aware of the science of Hadith and was capable of writing for children in plain language and simple style.

My selection fell upon dear brother Ash Shaikh Shafïq-ur Rahmän An Nadwï. Alläh’s guidance was his ally in completing the work in accordance with what I envisaged and what I sketched out for him. He did the work in an excellent manner in a short time and came out with the book which I named “Al Fiqh-ul Muyassar”[4]. His main reference was the book “Nür-ul Ïzäh” owing to its several features. He has started every section and major chapter with Quränic verse and Prophet's Hadïth so that the student may know the significant position the juristic topic holds in Islämic Shari'ah and the important status it has with Alläh and His Prophetﷺ. This will inculcate in him the consciousness about faith in Alläh and working for His pleasure. He then took up the definition, literal meaning and juristic description of juristic jargons. He has kept away from mentioning the rulings which are inappropriate for the age and intellect of the students as this was the principal reason for writing of this new book for children. He has also avoided discussing different juristic opinions and has kept himself restricted to the juristic opinion to be followed in practice. He has also avoided things which could create confusion and misunderstanding. So he has mentioned the nouns instead of pronouns and classified the subject-matter in accordance with modern academic works. He has preferred plain and clear language and has added rulings of some issues which are needed in this age but had not occurred in the age of the authors of the past, like Saläh in a train or airplane. He has also provided the modern equivalents for ancient units of weights and measurements like dirham, mithqäl and sä'.

Thus, the book “Al Fiqh-ul Muyassar” which lies in front of the readers comes up as a simple book for the young for learning Islämic jurisprudence and grasping its basics. It fills a void in the religious academic library of the young and fulfills the need of our religious seminaries which was being felt by the people running these seminaries, and those concerned with the education and psychology of the children, and ardent about educating the young students in religion and training them in a manner suitable for their age and intellect, and conforming with the temperament of the modern age and its natural development in the permissible bounds.

Lastly, I thank dear author for his endeavor and present this book deriving authority from my strong bond with Nadwatul 'Ulamä and my general association with religious seminaries as a gift dedicated to the professors engaged in teaching at Därul 'Ulüm in the faculties of Arabic language, literature, grammar and composition. I hope that the religious seminaries will welcome this book warmly and

[3] Nadwah = short form for Därul Ulüm Nadwatul Ulamä.
[4] The literal meaning is “Simplified Fiqh”.

broaden the field in their academic curriculum so that this book takes its rightful position among the books of jurisprudence and religious education. After all, wisdom is the lost property of a Believer. He is more worthy of it no matter where he finds it.

All praise be to Allāh in the beginning and in the end, and blessings of Allāh and peace be upon His Prophet and chose one.

Abul Hasan Alī Al Hasanī An Nadwī
Rae Barelī
06 Jumādal Ākhirah 1402 AH = Thu, 01 Apr 1982 CE

In Allah's Name, the All-Merciful, the Very Compassionate

Preface

To the Original Arabic Book

By Late Mauläna **Shafïq-ur Rahmän An Nadwï**
Author, Al Fiqhul Muyassar (Arabic Original); and
Erstwhile Professor, Därul Uloom Nadwatul Ulamä, Lucknow

Praise be to Alläh, the Lord of all worlds, and blessings and peace be upon the chief of all prophets Muhammad, his family-members and all his companions.

This is a brief book of juristic rulings covering the chapters of Purification, Saläh, Fasting, Charity, Haj and Sacrifice in accordance with the school of thought of the great Imäm Abü Hanïfah An Nu'män – May Alläh bestow upon him extensive mercy and envelop him in His pleasure!

My work in this compilation involved bringing together the juristic rulings in a format similar to that of "Nür-ul Ïzäh" by Ash Shaikh Hasan bin 'Ammär Ash Shurumbuläli Al Misrï Al Hanafï[5]. Most of the time, I referred this book for the rulings followed by other books in Hanafï jurisprudence. However, I made the presentation appropriate for the understanding of young students, so I rendered it using simple expressions in an agreeable style so that young students may be able to comprehend and grasp it. At the start of every major topic, I included a Quränic verse and a Hadïth out of the revered Hadiths of the Prophetﷺ as far as I could. The purpose was to draw the attention of the students to the significance and excellence of the topic. I worked hard to keep the book suitable for the level of young students who would be in the first stage of their age and education, so I left out the mention of differing rulings and opinions in various schools of thoughts except in rare cases. This was done so that the mind of the beginner is not confused. Similarly, I avoided the issues which would be difficult for the elementary learner to understand and grasp.

It is not possible for me to avoid expressing my due gratitude to our highly learned teacher and revered educator Abul Hasan Alï Al Hasanï An Nadwï – May Alläh preserve him and benefit Isläm and Muslims from him – who blessed me by assigning this monumental task to me, guided me to the right approach, and honored me with the opportunity of presenting this book. If I am successful in this endeavor, then to him goes the credit.

We were like arrows whose hitting the target
Is in fact the successful hit of the archer.

I am also obliged to express thanks to my teachers, colleagues and brotherly students who helped in various stages of the publication of this book. In particular, I feel indebted to my teacher Shaikh Muhammad Zuhür An Nadwï, the Muftï at Därul 'Ulüm, my teacher and noted Islämic author Sa'ïd Al A'zamï An Nadwï, Ash Shaikh Burhänuddïn As Sambhalï, Professor Ziyä-ul Hasan An Nadwï, all of whom

[5] 994-1069 AH = 1585-1659 CE (Al A'läm by Khairuddïn Az Ziriklï 2/208)

kindly consented to revised the work and equipped me with wise suggestions and sound opinions which raised the value of this book.

I express gratitude to All, the Glorious and High and praise Him in the beginning and in the end as all good things are accomplished by His grant and guidance. I request you, noble readers, that if you come across an error or a wrong expression, kindly do let me know so that I may try to correct it in the next edition. I ask Alläh to guide me to the right and to benefit me from it on the Day of Return.

Shafïq-ur Rahmän An Nadwï
Därul Ulüm Nadwatul Ulamä, Lucknow, India
12 Jumädal Äkhirah 1402 AH = Wed, 07 Apr 1982 CE

Purification

Alläh said:

إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾ (القرآن ٢:٢٢٢)

Surely Alläh loves those who are most repenting, and loves those who keep themselves pure.

Alläh's Prophet ﷺ said:

الطُّهُورُ شَطْرُ الْإِيمَانِ. (مسلم ٢٢٣)

Purification is the foundation of worships, so Saläh is invalid without Purification.

Alläh's Prophet ﷺ said:

مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ، وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ. (أحمد ١٤٦٦٢)

The key to Paradise is Saläh and the key to Saläh is Purification.

The literal meaning of the Arabic word for Purification, *Aẗ T̈ahärah*, is cleanliness.

In Shari'ah, *Aẗ T̈ahärah* is ceremonial Purification which is divided into two categories:

1. Purification from de jure Filth: It is called de jure Purification.
2. Purification from de facto or real Filth: It is called de facto Purification.

Purification from de jure Filth is obtained by Ablution, Bath, or Tayammum when using water is unfeasible.

Purification from de facto or real Filth is obtained by getting rid of the de facto Filth by using tangible agents of purification like clean water, pure soil, gravel, or by the process of animal-hide-treatment.

Purifying Water

Kinds of water which cause Purification

Purification is obtained by absolute water.
Absolute water is that which exists with its original attributes as no Filth has mixed with it nor has any other thing overwhelmed it.

Absolute water includes:

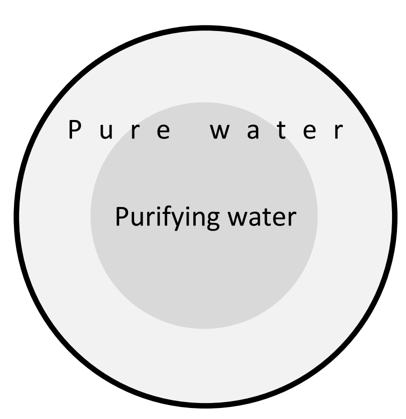
1. Rain water
2. River water
3. Well water
4. Fountain water
5. Sea water
6. Water from melted snow, hail or ice

Kinds of water and their rulings

Water is classified into five types based on whether purification is obtained from it or not:

1. Pure, purifying[6], non-Avoidable water

Absolute water is pure and Purification may be obtained from it.



2. Pure, purifying, Avoidable water

It is that water which has been licked by cat, hen, carnivorous bird or snake.

Ablution and Bath are Undesirable with this kind of water if absolute water (of the first type) is present. But if absolute water is not present, then there is no undesirability in its use.

3. Pure, doubtfully purifying water

It is pure but there is a doubt in its purifying capability.
This is the water which has been licked by a donkey or mule. It is undoubtedly pure but there is a doubt whether Ablution (and Bath) with it will be valid or not.
If no other water is available, then the person should perform Ablution with it and then do Tayammum. He has the option to perform Ablution before Tayammum or Tayammum before Ablution.

4. Pure, non-purifying water

It is the Used-up water which is pure but not purifying, so Ablution or Bath with it will not be valid.
Used-up Water: It is the water which has been used in Ablution or Bath for the purpose of getting rid of de jure Filth or for obtaining reward from Allāh, like Ablution with the intention of getting reward by a person whose ablutional purity still exists.

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[6] Pure water is that in which there is no de facto or tangible Filth. Purifying water is one which can be used for Ablution and Bath. All purifying water is pure but not vice versa.

If an ablutionally pure person performs Ablution with water for cooling himself or for demonstrating the method of Ablution to students, the water will not be termed Used-up.

However, if an Ablutionally impure person performs Ablution with water for cooling himself or for demonstrating the method of Ablution, then the water will become Used-up[7] i.e., pure but non-purifying.

Water becomes Used-up when it is applied and then gets separated from the body of Ablution- or Bath-performer.

5. Filthy water

It is the small-quantity, stagnant water in which de facto[8] Filth has got mixed whether the attributes of the Filth is apparent in the water or not.

When the (attributes of) Filth becomes apparent, the water becomes impure whether it is large-quantity or small-quantity and whether it is flowing or stagnant.

If water is in a cistern or pond so big that if water is shaken at one end, the water at the other end is not affected, then it is termed large-quantity water.

How to identify large-quantity water?

Water is considered large-quantity if its cistern or pond is ten by ten in area and it is so deep that if water is taken up with hand, the ground beneath is not laid bare.

Small-quantity water is that whose container is of lesser dimension.

The ruling for Filthy water is that it is impure and no kind of Purification can be obtained with it.

Rather, when it is mixed with something else, that thing also becomes Filthy.

Ablution with water that comes out of a plant or fruit is also not valid whether it comes out by its own without squeezing or it squeezes out due to external pressure.

Similarly, water whose nature[9] has transformed due to cooking, etc. cannot be used for Ablution e.g., soup and beverage.

Rulings of water in which some pure thing has got mixed

When a pure thing like soap, flour, saffron gets mixed in water and this extraneous thing does not become the major part of the resulting mixture/solution, then the water-mixture is pure and purifying.

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[7] Because when an ablutionally impure person performs Ablution, he gets rid of de jure Filth whether he intends to get rid of that or not.
[8] Real or tangible
[9] The nature of water comprises the three essential **properties** of thinness, fluidity and thirst-quenching ability.

But if the extraneous thing forms a major part of or overwhelms the mixture such that it deprives the water of its thinness and fluidity, then the water-mixture is pure but not purifying.

If the color, taste or odor of water changes due to stagnating for a long time, it remains pure and purifying.

If such a thing mixes up with water from which water is not free most of the time and on most of the occasions like alga, fallen tree-leaves and fruits, etc., then the water is pure and purifying.

If a fluid that has two distinguishing attributes[10] only like milk – which has color and taste but no odor – mixes up with water and one of the attributes of milk becomes perceptible in the water-fluid solution, then it will be ruled that water is overwhelmed and so Ablution with it is not Permissible.

If a fluid having three distinguishing attributes like vinegar mixes with water, then if two of the three attributes of the fluid become perceptible in the water solution, then only it will be ruled that the water has become overwhelmed and so Ablution with it will not be valid.

If a fluid with no distinguishing attribute – like Used-up water[11] or rose-oil which has lost its odor – mixes up with water, then its overwhelmingness will depend upon its proportion by weight.

So, if two kg of Used-up water mixes with one kg of pure water, Ablution with it will not be valid.
But if one kg of Used-up water mixes with two kg of pure water, Ablution with it will be valid.

[10] Out of a total of three attributes viz., color, taste and odor

[11] Use-up water and rose oil are pure, so they can be used to remove perceptible Filth but non-purifying, so de jure Purification cannot be obtained with them.

Rulings of leftover water

Leftover water: It is the water which remains in a vessel after a man or animal has drunk from it.

The rulings for leftover water vary according to the animal that has drunk from the vessel.

1. Pure and purifying leftover water

The leftover of a man is pure and purifying if there was no sign of Filth in his mouth when he drunk from the vessel. It does not matter whether the person is a Muslim or Disbeliever, or whether he was pure or impure with major de jure Filth[12].

Similarly, leftover of horse is pure and Purification can be obtained with it without any problem.

The leftover of an animal whose flesh is Permissible to eat is pure and purifying without any detestability; e.g., camel, cow and goat.

2. Pure and avoidably purifying leftover water

The leftover of a cat with no trace of Filth in its mouth is pure but Ablution with it is Undesirable when Absolute water is present.

Similarly, leftover of a carnivorous bird like falcon and eagle is pure but performing Ablution with it is Undesirable.

The same is the ruling for leftovers of animals which live in houses like mice.

3. Pure but doubtfully purifying leftover

Leftover of donkey and mule is undoubtedly pure but there is a doubt whether Ablution with it will be valid or not. So if no other pure water is present, the person will perform Ablution with it and do Tayammum and then offer Salāh.

4. Filthy leftover

Leftover of pig is Filthy and Purification cannot be obtained using it.

Similarly, the leftover of dog is Filthy and purification cannot be obtained from it.

Leftover of a carnivorous quadruped like lion, leopard and wolf is also Filthy and purification cannot be obtained from it.

If an animal's leftover is pure, his sweat is also pure.

If his leftover is Filthy, his sweat is also Filthy.

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[12] Major de jure Filth is the state when a person requires Bath to become pure like when a man has ejaculated semen or a woman's menses has ended, etc.

Rulings of well-water

When Filth falls in a well, throwing out all the well-water is Compulsory even if the Filth was in small quantity.

When an inherently Filthy animal i.e., pig falls down in a well, it will be Compulsory to throw out all the water in the well no matter the pig dies in the well or comes out alive and whether his mouth touched the water or not.

If a non-inherently Filthy animal whose leftover water is Filthy falls down into a well, throwing out the entire water of the well is Compulsory.

If a man with no trace of Filth on his body falls down into a well and comes out alive, the water will not become Filthy.

Similarly, if a donkey, mule, falcon or eagle with no trace of Filth on its body falls down into a well and comes out alive, the water will not become Filthy provided that its mouth did not touch the water.

If the saliva of a fallen animal reaches the water, then the water will take have the same ruling as that of the fallen animal's leftover.

If an animal without flowing blood e.g., bug, housefly, wasp and spider, falls into a well and dies therein, the water will not be Filthy.

Similarly, the death of an animal like fish, frog and crab, which is born in and lives in water does not make the water Filthy.

If a large animal like dog or goat, or a man dies in a well and is pulled out immediately afterwards before it swells up, the well-water will become Filthy and it will be Compulsory to pull out all the water of the well.

In all the cases wherein pulling out the entire water of the well is Compulsory but pulling out the whole is not feasible, it will be sufficient to pull out two hundred average-sized buckets of water.

If an animal like cat or hen[13] dies in a well, then pulling out forty buckets of well-water is sufficient.

If an animal like sparrow or rat dies in a well, pulling out twenty buckets of water will be enough.

When the Compulsory quantity of water has been pulled out of the well, the well becomes purified as also the rope, bucket and the hands of the person(s) who pulled out the water.

A well does not become Filthy if dung of animals like horse, donkey, camel, goat, deer, cow, etc. falls in a well except when it is in such a high proportion that every bucket pulled out from the well contains a dropping or more. In that case, the well-water becomes Filthy.

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[13] Or one of its size.

Similarly, well-water does not become Filthy if droppings of pigeon or sparrow fall into it.

If a dead and swollen up animal body is discovered in a well and nobody knows when it fell[14], it will be ruled that the well-water has been Filthy for three days and nights. So all Salähs offered with Ablution from this water will have to be repeated.
If this water has been used in this period in Bathing and cloth-washing, then the persons will take a Bath once again and rewash those clothes with pure water.

If a dead animal is found in a well before it swells up and it is not known when the animal actually fell, then it will be ruled that the well-water has been Filthy for one day and night, so the Salähs offered in this period will have to be repeated.

[14] In case, the well is covered and many Muslims have been using it for Ablution, etc. and offering Saläh.

Etiquettes of relieving oneself[15]

Allāh's Prophetﷺ said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ، أُعَلِّمُكُمْ فَإِذَا أَتَى أَحَدُكُمُ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ، وَلَا يَسْتَدْبِرْهَا وَلَا يَسْتَطِبْ بِيَمِينِهِ، وَكَانَ يَأْمُرُ بِثَلَاثَةِ أَحْجَارٍ، وَيَنْهَى عَنِ الرَّوْثِ وَالرِّمَّةِ» (أبو داود ٨)

I am like a father for you, so I teach you that when you go for relieving yourself, you should not face the Holy Ka'bah, nor should you turn your back towards it, nor should you cleanse you Filth with your right hand. Allāh's Prophetﷺ would instruct us to use three gravels and would forbid using dung or bones (for cleansing).

Whoever intends to relieve himself either from urine or excreta should observe the following etiquettes:
1. He should go far away from the eyes of the people till no one is able to view him nor hear the sound of what comes out of his body nor smell the odor.

2. He should select a soft and low ground for easing himself so that urine droplets may not fly back towards him.

3. Before entering washroom he should recite:

أَعُوذُ بِاللهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

I seek refuge in Allāh from evil and the evil-doers (or from impure male jnns and impure female jinns). (EQ 25706)

A person who intends to relieve himself outside his house in the open should recite this dua when he starts tucking up his garments and before his private parts are revealed.

4. Going to the washroom, he should first enter his left foot and coming out he should first put out his right foot.

5. He should sit putting more weight on his left foot as this posture is more helpful in excretion.

6. He should cover his head at the time of relieving himself and cleansing.

7. He should not urinate in a hole in the ground as it is possible that there might be some reptile in the hole which would hurt him.

8. He should not urinate nor relieve himself on road or in graveyard.

9. He should not urinate or relieve himself in a shadow[16] wherein people usually sit.

10. He should not urinate or relieve himself at a place where people gather for conversation.

11. He should not urinate or relieve himself under a fruit-laden tree.

[15] = Excretion, defecation
[16] Of tree, wall, etc.

12. It is Avoidable for a person engaged in relieving himself to talk without necessity.
But if he sees a blind man walking towards a pit and fears that he might fall into the pit, it will be Compulsory for him to speak and guide the blind man.

13. It is Avoidable for him to recite the Quran or a remembrance formula while he is engaged in the act of relieving himself or cleansing his Filth.

14. It is strictly Prohibited to face the Ka'bah or keep his back towards it whether he is inside a washroom or in open space.

15. It is strictly Prohibited that he urinate or relieve himself in small-quantity, stagnant water.

16. Urinating or relieving himself in flowing water or large-quantity, stagnant water is Undesirable.

17. Urinating in bathroom is Avoidable.

18. Urinating or relieving oneself near a well, river or pond is Avoidable.

19. Revealing his private parts for the purpose of relieving himself in a non-hidden place is Avoidable.

20. Cleansing himself with his right hand without any necessity is Avoidable.

21. Urinating in standing posture without necessity is Avoidable as the droplets of his urine might fly back to his body or garments.

22. When he has finished relieving himself, he should step out with his right foot first, then he should recite:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي.

Praise be to Allāh Who has relieved me of impurity and given me good health. (EQ 30224)

Rulings of cleansing

Alläh said:

فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ﴿١٠٨﴾ (القرآن ٩:١٠٨)

In it there are people who like to observe purity; and Alläh loves those observing purity.

Alläh's Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ , أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اسْتَنْزِهُوا مِنَ الْبَوْلِ فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ» (سنن الدار قطني: ٤٦٤)

Keep safe from urine as most of the time, the torment of grave occurs on account of that.

Cleansing is clearing of the external organ for urine[17] or excreta[18] after relieving oneself from urine or excreta, no matter cleaning takes place with the help of water, gravel or something else.

Istibrä is necessary before Cleansing.
Istibrä is expulsion of whatever is left in the organ of urine or excreta till it appears to him overwhelmingly probable that nothing remains in the organ. If a person has a particular habit in this regard, he should do that like standing, walking, hitting the ground with a foot, clearing throat by hemming, etc.

There is some detail in the rulings for Cleansing:
When Filth oversteps the organ of urine or excretion and gets **bigger than** a dirham[19], washing it with water becomes Obligatory[20] and Saläh is not Permissible in its presence.
When Filth oversteps the organ and is equal to a dirham, washing it with water is Compulsory.
When Filth does not overstep the organ[21], then Cleansing is customary.

In Cleansing, it is Permissible to use water alone.
Similarly, it is Permissible to use only gravel or anything similar to it as long as the overstepped Filth does not get bigger than a dirham.
But washing with water is better.
The most Preferable way is to first mop up with gravel or a similar thing and then wash with water as this would clean more efficiently.

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[17] penis
[18] anus
[19] In viscous Filth, comparison to dirham will be done by weight and the weight of a dirham is about three gram. In thin fluid Filth, the comparison takes place by area and the area of a dirham is equal to that of the palm's depression.
[20] **Obligatory** (= Mandatory, Farž): An act whose essentiality is established by an evidence which is beyond doubt.
Compulsory (Wäjib): An act whose essentiality is established by an evidence in which there is a bit of doubt. For example, the evidence is from a tenable source, or the evidence is from an incontrovertible source like Qurän, Mutawätir Hadïth but its words allow for two or more interpratations. But in practice, there is no difference between Obligatory and Compulsory.
Custom / Customary (Sunnah): An act which is established by Prophet's ﷺ practice and statement but the Prophet ﷺ also missed the act at times.
[21] Or oversteps but is smaller than a dirham

It is Desirable to Cleanse using three gravels.
Limiting oneself to two gravels or only one gravel is Permissible if that is able to clean the organ.
When one has finished mopping up with gravel, he should first wash his hand and then the organ with water.
He should thoroughly clean the organ till the odor ends.
Upon completing this Cleansing, he should wash his hand and thoroughly rub it till the malodor finishes.

Kinds of Filth and their rulings

Allähﷻ said:

وَثِيَابَكَ فَطَهِّرْ ۝٤ (٤:٧٤)

Purify your clothes.

Alläh's Prophetﷺ said:

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ» (مسلم ٢٢٤)

Saläh is not acceptable without Purification.

Filth: It is the state of a human body, garment or place which is disgusting to the Shari'ah and so the Shari'ah commands Purification from that state.

There are two kinds of Filth:

1. De jure Filth 2. De facto Filth

1. De jure Filth

It is the state of a person in which Saläh is invalid. De jure Filth is also called Ḧadath.

There are two kinds of de jure Filth:

- Major de jure Filth[22]: It is the state of a person in which Bath is Compulsory and Saläh offered in this state is invalid. Similarly, recitation of the holy Quran in this state is impermissible.
- Minor de jure Filth: It is the state of a person in which Ablution is Compulsory.

Saläh in this state is not Permissible but oral recitation of the holy Quran is Permissible.

2. De facto Filth

It is the squalor keeping away from which is Compulsory for a Muslim and if some of it sticks to his body, garment etc., then eliminating it is Compulsory.

There are two kinds of De facto Filth too:
(a) Severe Filth (b) Mild Filth

(a) Severe Filth

Definition: It is the thing whose filthiness has been established by an evidence which is beyond doubt.

Examples of Severe Filth:

1. Spilled-out blood
2. Wine

[22] A man or woman enters into this state when seminal fluid shoots out of him/her in spurts in a state of sexual stimulation while sleeping or awake. Similarly, if the points of circumcision of the male and female genitals touch each other, both the man and the woman enter into this state.

3. Flesh and skin of a dead animal
4. Urine of a Flesh-inedible animal
5. Excreta of dog
6. Excreta and saliva of a carnivore
7. Dropping of hen and duck
8. Anything whose emission out of the human body leads to invalidation of Ablutionary state.

Rulings of Severe Filth:
Severe Filth is pardonable if it is smaller than or equal to a dirham.[23] If the Severe Filth is larger than a dirham, washing it off with water or some other removing substance is Obligatory. With this quantity on a person's body, garment or prayer-mat, Salāh is not Permissible.

(b) Mild Filth
Definition: It is a substance whose filthiness is not certain because of the presence of another evidence which indicates its Purity.

Examples of Mild Filth:
1. Horse urine
2. Urine of Flesh-edible animal like camel, cattle, goat and sheep.
3. Dropping of Flesh-inedible bird

Rulings of Mild Filth:
Mild Filth is excusable as long as it is not large-quantity.

Large-quantity is estimated to be a quarter of body or garment.

Miscellaneous rulings
Droplets of urine like needle-eye in size is excusable.

If a Filthy garment or Filthy bed sheet gets wet by the sweat of a sleeping person or by the wetness of a person's foot, then if the effect of Filth is apparent on the person's body or foot respectively, it will be ruled that the body or foot is Filthy.

If the effect of Filth is not apparent on the person's body or foot, it will not be Filthy.

If a wet garment is spread over a dry, Filthy ground and the ground gets wet due to the garment, then if the effect of Filthy is not visible on the garment, it will not be Filthy.

If a dry, Pure garment is wrapped up in such a wet, Filthy garment from which water does not drop on wringing, then the Pure garment will not become Filthy.

If wind blows over a Filth which as a result reaches a wet garment, the garment will become Filthy if the effect of Filth is apparent on the garment.

[23] If the severe Filth on the garment or body of a person is equal to a dirham, Salāh is Permissible but Avoidable. If he has the means, he is supposed to offer Salāh after eliminating it.

If the effect of Filth is not apparent on the garment, it will not become Filthy.

How to remove Filth?

Purity from a visible Filth like blood and excreta is obtained by eradicating the body by washing, no matter the body of Filth gets removed by washing once or more number of times. However, if the trace of Filth in the form of color or odor remains on the garment and removing it is very difficult, then there is no problem.

Purification from non-visible Filth like urine is obtained when the garment is washed thrice and wringed each time in such a way that water stops dropping provided that each time new, Pure water is used.

De facto Filth is removed from body and garment with water or any liquid removing the Filth with which is possible, like vinegar and rose oil.

As for Ablution with vinegar, rose oil and the like, it is not Permissible.

Shoes and thick socks are purified by washing.

Shoes can also be purified by scrubbing over Pure ground when the Filth has a body no matter it is wet or dry.

Sword, knife, mirror and oiled utensils are purified by wiping off.

Ground becomes Pure when it dries up and the effect of Filth dies off. Salāh on such a ground is Permissible but Tayammum with it is not.

When the body of Filth transforms completely like it becomes salt, then it will become Pure.

Filth also becomes Pure on burning in fire.

If the semen of a person attaches to a garment or the person's body and then dries up, it may be purified by scraping it off.

But if the semen is wet, the garment will be purified only by washing.

Hide of a dead animal is purified by tanning, no matter the tanning was de facto[24] or de jure[25].

In no case will the hide of a swine become Pure. Tanning it or not has no effect.

Skin of a human becomes Pure by tanning, but its use is not permitted. Making use of a human body or any of its organs conflicts with Man's high status and honor.

Hide of a non-Flesh-edible animal becomes Pure if the animal has been slaughtered in the Shari'ah-prescribed manner.

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[24] De facto tanning: It is the process in which acacia, gall oak, etc. which remove malodor and defect of the animal-hide are used.

[25] De jure tanning: It is the process in which acacia, gall oak, etc. or other chemicals are not used, instead the hide is dried up in the sun or is smeared thoroughly in soil.

An organ in which blood does not enter does not become Filthy on account of the animal's death. Example: hair, cut-off feather[26], horn, hoof and bone.

This is the case when there is no fat in the above things. But if there is fat in them, then they become Filthy upon death of the animal.

Nerve of a dead animal is Filthy.

Musk pouch[27] is Pure just as the musk is Pure and eating it is permitted.

[26] However, if the feather has been plucked out, then it is Filthy as it contains fat.
[27] It is the skin-pouch in which musk collects up.

Ablution (Wuzūi)

The ruling of Ablution

Alläh, the High, said:

يٰٓاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اِذَا قُمۡتُمۡ اِلَى الصَّلٰوةِ فَاغۡسِلُوۡا وُجُوۡهَكُمۡ وَاَيۡدِيَكُمۡ اِلَى الۡمَرَافِقِ وَامۡسَحُوۡا بِرُءُوۡسِكُمۡ وَاَرۡجُلَكُمۡ اِلَى الۡكَعۡبَيۡنِ‌ؕ (القرآن ٥:٦)

O you who believe, when you rise for Salah, (prayer) wash your faces and your hands up to the elbows, and make MasH (wiping by hands) of your heads and (wash) your feet up to the ankles. (Qurän 5:6)

Alläh's Prophetﷺ said:

لاَ يَقْبَلُ اللَّهُ صَلاَةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ. (البخاري ٦٩٥٤)

Alläh does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution (anew). (EQ 6569)

The literal meaning of the Arabic word *Al Wuzū* is beauty and cleanliness.

In Shari'ah, *Al Wuzü* (Ablution) means: ceremonial Purity obtained with water which includes the washing of face, arms and feet, and wiping over the head by hand with fingers.

Salah is not valid without Ablution.

Touching the holy Quran without Ablution is not allowed.

A person who is in a state of Ablution all the time is worthy of reward and elevation of rank in the hereafter.

Essentials[28] of Ablution

There are four pillars of Ablution. They are its Obligatory constituents[29].

1. Washing the face once
- The lengthwise limit of the face starts from the upper level of the forehead and continues till the under the chin. Breadthwise it lies between the two earlobes.
2. Washing the two hands along with the elbows once
3. Wiping a quarter of the head with wet hands
4. Washing the two feet along with ankles once.

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[28] The English word for Pillars is "Arkän", plural of "Rukn". It is the act which is an essential part of the main thing and the evidence for its binding nature is beyond doubt, i.e. its source is established incontrovertibly (e.g. Qurän, Mutawätir Hadïth), and its meaning is also categorical without ambiguity.

[29] The English word for Obligatory constituent is "Faräiž", plural of "Farž". A farž is an act, the evidence for binding nature of which is beyond doubt, no matter it is an essential part of the main thing or external to it. So, "Farž" (Obligatory act) includes Prerequisites and Pillars.

Prerequisites for validity of Ablution

Ablution is valid only when the following three conditions are satisfied.

Similarly, the desired benefit from Ablution can be obtained only when these conditions are fulfilled.

1. Water should reach the entire organ, washing of which is essential in ablution.
2. There should be no material on the skin which prevents from reaching the skin underneath, e.g. wax, flour.
3. Things which invalidate Ablution should not occur.

- If one of the things which invalidate Ablution takes place during ablution, it will be rendered invalid.

Prerequisites for Ablution to become essential

Ablution is essential only when the following conditions are present:

1. Adulthood[30]: Ablution is not essential for a child.
2. Sanity: Ablution is not essential for an insane person.
3. Islam: Ablution is not essential for a disbeliever.
4. Having at one's disposal the amount of water which would be sufficient for all relevant body-organs

- If he does not have within his power use of the amount of water which would be sufficient for all the organs, then Ablution would not be essential for him.
- Similarly, if he is able to use water but the water is not enough for all the relevant body-parts, then also Ablution would not be essential for him.

5. Existence of minor de jure Filth

- So Ablution is not essential for a person already in a state of Ablution.

6. Being free of major de jure Filth

- Ablution will not be enough for a person on whom Bathing has become essential.

7. Lack of time

- If there is ample amount of time available (for Salāh, etc.), then Ablution will not be essential for the person immediately. It will be permissible for him to delay the Ablution.

Other rulings related to Ablution

If the beard is dense[31], washing the front of the beard will be essential.

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[30] A boy is considered adult when nocturnal ejaculation occurs to him, or he ejaculates at the time of sexual intercourse, or he makes a woman pregnant. If none of these occur to him then he becomes adult on completing 15 years. The minimum age for him to become adult is 12 years.
A girl is considered adult when menstruation, nocturnal ejaculation or pregnancy occurs to her. If none of these occur, then she becomes an adult on completing 15 years. The minimum age for her to become an adult is 9 years. (From Al Hidāyah 3/281)

[31] A beard is said to be dense when its hairs cover the skin so that an onlooker is unable to view the person's facial skin.

Washing only the front part of a sparse beard will not be enough. It will be essential to make the water reach the skin beneath the beard.

Washing the beard-hair which flows down from the face is not essential. Wiping it is also not essential.

If an object which prevents water from reaching the skin beneath lies inside nails like wax and flour, then removing it and washing the underlying skin will be essential.

Similarly, if the nail is so long that it envelopes the finger-end, then it will be essential to clip it so that water may reach the underlying skin.

The dirt beneath nails and droppings of fleas do not obstruct water from reaching the underlying skin.

It will be essential to shake a tight-fitting ring if water does not reach the underlying skin without shaking it.

If washing feet-cleaves hurts the person, then it is permitted to let the water pass over the ointment which he has applied over the cleaves. Washing the underlying skin is no more necessary.

If a person wipes with wet hands his head during Ablution, then shaves his head, he does not need to repeat wiping the head.

If a person performs Ablution, then clips his finger-nails or clips his moustache, he does not need to repeat washing.

Traditions of Ablution

The following acts in Ablution are Prophet's ﷺ Traditions. So, these should also be performed so that the Ablution takes place in a perfect manner. He should:

1. make intention of Ablution before starting.
2. say *Bismillāh-ir Raȟmān-ir Raȟīm*[32] (بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ).
3. wash the hands up to the wrists.
4. clean his teeth with tooth-stick, if not available then with fingers.
5. rinse out his mouth.[33]
6. sniff water into his nose[34].
7. rinse and sniff thoroughly, if not fasting.
8. wash every body-part thrice.
9. wipe with wet hands the entire head once.
10. wipe with wet hands both the ears – inside and outside.
11. run his fingers through his beard from below.
12. run his fingers through the fingers of the other hand.
13. scrub[35] his organs while washing.

[32] In the name of Allāh, the Most Beneficent, the Most Merciful.
[33] The person should move and rotate water inside his mouth, and then expel it.
[34] The person should pull in water into his nose.

14. wash the next organ before the previous one dries up.
15. wash the organs in order. He should first wash the face, then the hands up to the elbows, then wipe his head followed by washing of his feet.
16. wash the right hand before the left and the right foot before the left.
17. start the wiping of his head with wet hands from the front of his head.
18. wipe with wet hands his neck[36], but not his throat.
- Wiping with hands the throat is heretical[37].

Etiquettes[38] of Ablution

The following acts are Desirable in Ablution. The person should:

1. sit on a raised place for Ablution so that droplets of Used-up water do not reach him.
2. sit facing the Qiblah[39].
3. not seek help from others.
4. speak words of conversation with humans.
5. recite the invocations reported from Alläh's Prophetﷺ during Ablution.
6. combine the intention for Ablution in his heart with verbal intention.
7. recite *Bismilläh-ir Raḧmän-ir Raḧïm* (بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ) while washing every organ.
8. insert his wet little fingers inside his ear-holes while wiping the ears.
9. shake his loose-fitting ring.
- If the ring is tight-fitting, shaking it is essential for the Ablution to be valid.
10. lift up water for rinsing and sniffing in his right hand.
11. Use the left hand for nose-picking[40].
12. Perform Ablution before the time for Saläh starts unless he is in the category of the excused person for whom performing Ablution in the period of every Saläh is essential.
13. stand facing the Qiblah upon finishing Ablution and recite the following invocation:
- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ۔ (الترمذی: ۵۵)
- There is no God besides Alläh who is the One and Who has no partner, and I bear witness that Muhammad is His slave and Messenger. O Alläh! Cause me to be among those who repent and cause me to be among those who purify themselves. (EQ 25754)

Avoidable acts of Ablution

The following acts are to be avoided in Ablution. The person should NOT:

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[35] Press and rub
[36] He should not wipe the front of his neck, only the hind part and the sides.
[37] Bidàh
[38] The Arabic for Etiquettes is Ädäb. Ädäb, Mustaḧabbät (Desirable acts) and Fažäil (Preferable acts) mean the same thing. However, there is a difference between Etiquette and Tradition. **Tradition or Sunnah** is the act which Alläh's Prophetﷺ did regularly missing it only once or twice. A Muslim is rewarded by Alläh upon its performance and is reproached for missing it. Etiquette or Adab is the act performing of which carries reward and missing it carries no censure.
[39] The direction of holy Ka`bah in Makkah, Saudi Arabia.
[40] Extracting dried nasal mucus prior to sniffing water.

1. squander water during Ablution.
2. be stingy in use of water during Ablution.
3. hit the face with water.
4. speak words of human conversation.
5. take help from others.
- If he has some excusable difficulty, then there is no problem in taking help from others.
6. wipe with wet hands his head thrice taking fresh water every time.

Kinds of Ablution

There are three kinds of Ablution:

1. Obligatory[20]
2. Compulsory
3. Desirable[41]

When is Ablution Obligatory (Farẕ)?

Ablution is Obligatory for a person in each of the following four cases:

1. For offering Saläh irrespective of whether it is Obligatory or Desirable.
2. For funeral Saläh.
3. For prostrations of Qurän recitation.
4. For touching the holy Qurän.
- Ablution is also Obligatory for him when he intends to touch a Quränic verse inscribed in a wall paper or coin.

When is Ablution Compulsory (Wäjib)?

Ablution is Compulsory in only one case, that is for circumambulation of Ka`bah.

When is Ablution Desirable?

Ablution is Desirable in the following cases:

1. Sleeping with ceremonial Purity.
2. On getting up from sleep.
3. To be with ceremonial Purity perpetually.
4. For Ablution over the existing Ablutionary state with the intention of earning reward[42].
5. After committing an act of backbiting, slander or lying.
- Ablution is also Desirable after committing any other kind of sin.
6. After reciting a sinful poetic couplet.

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[41] **Desirable** (Mustaḧab): An act which the Prophet صلى الله عليه وسلم performed once or twice and did not observe regularly.

[42] Ablution over existing ablutionary state is Desirable only when the person has performed an act of worship with his previous Ablution. If he has not performed an act of worship with the first Ablution, then the fresh Ablution instead of being Desirable will be reckoned as squandering.

7. After loud laughter outside Saläh[43].
8. For Bathing a dead body.
9. For carrying a dead body towards grave.
10. At the time of every Saläh[44].
11. Before Bathing oneself on account of major de jure Filth.
12. Before eating, drinking or sleeping, for a person in a state of major de jure Filth.
13. When angry.
14. For reciting the Holy Qurän verbally[45].
15. For reading or narrating Ḧadïths.
16. For studying any Islamic science.
17. For major Saläh-call.
18. For minor Saläh-call.
19. For Friday's Arabic sermon.
20. For visiting Prophet's ﷺ grave.
21. For Ârafah stay during Major Pilgrimage.
22. For to and fro running between Šafä and Marwah during Pilgrimage.

Invalidators of Ablution

Ablution is invalidated if one of the following happens:

1. Anything (like urine, excrement or flatus[46]) comes out of either the penis or the anus.
2. Blood or pus comes out of the body and spreads to the skin such that the skin's purification becomes necessary.
3. Blood comes out with saliva in a quantity greater than or equal to saliva.
4. The person vomits out food, water, blood clot or bile and the quantity is mouthful[47].
5. The person sleeps and his buttocks do not remain on the ground.

- Similarly, if his buttock rises from the ground before he awakes.

6. He falls unconscious.
7. He loses sanity.
8. He gets intoxicated.
9. A non-sleeping adult laughs with sound during a Saläh consisting of bowings and prostrations.

- If a child laughs loudly in a Saläh, his Ablution will not be invalidated.
- The Ablution of a sleeping person is also not invalidated due to loud laugh.
- Similarly, if the person laughs loud in Funeral Saläh or Qurän Reciatation prostration, his Ablution remains valid.

Things which do not invalidate Ablution

The following things appear similar to Ablution invalidators but they are not Ablution invalidators.

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[43] If the loud laughter occurs inside Saläh, the Ablution stands invalidated.
[44] Even though he is already in a state of Ablution.
[45] Without touching the holy Book.
[46] Flatus: The mixture of gases that are formed as byproducts of digestion process and expelled through the rectum, often accompanied by unpleasant odour and sound.
[47] Mouthful: When the vomit is in such large quantity that the mouth gets filled up to the extent that the person is unable to speak except with difficulty, then it is adjudged to be mouthful.

1. Blood appears at a cut but does not flows over its place.
2. A piece of flesh falls down but blood does not flows out as in the disease of Al Ìrq-ul Madanï[48] (Närü in Urdü)
3. A worm comes out of a wound or ear.
4. The person vomits but the vomit is not mouthful.
5. He vomits phlegm. Whether the phlegm is small or large in quantity makes no difference.
6. A Saläh-offerer falls asleep during Saläh – while standing, sitting, bowing or prostrating – provided that he remains in the prescribed Saläh posture.
7. A person in a state of Ablution falls asleep but his bottom[49] remains fixed on the ground.
8. He touches his penis with his hand.
9. The person touches another person of opposite sex.
10. A sleeping person sways while in a posture that does not invalidate Ablution.

[48] Al Ìrq-ul Madanï: A skin disease of legs and shanks usually occurring in hot regions. (http://group.eqla3.com/4/ko/amrad.htm)
[49] buttocks

Bathing

Mandatory acts of Bathing

Three acts are mandatory during Bathing:

1. Rinsing out the mouth. (See footnote 33.)
2. Sniffing water into the nose. (See footnote 34.)
3. Making water reach all body parts such that not a single point on the body remains dry.

Traditions of Bathing

The following acts are Prophet's ﷺ traditions during Bathing, so a Bather should observe them to make his Bathing perfect. The Bather should:

1. say Bismillāh-ir Raḧmān-ir Raḧïm[50] before starting bathing.
2. should form the intention of Bathing to attain Purification.
3. wash his hands up to his wrists in the beginning as he does during Ablution.
4. should wash off Filth, if present on his body or cloth, before Bathing.
5. should perform Ablution before Bathing. However, he should postpone the washing of feet to the end if he is standing in a low level land where water collects up.
6. pour down water over his entire body thrice.
7. pour down water first over his head, then over his right shoulder and finally over his right shoulder.
8. scrub his body.
9. wash his body uninterruptedly so that the next organ is washed before the previous dries up.

- If the person enters flowing water, stays there and scrubs his body, then he has completely performed the Traditions of Bathing.
- If he enters a water-body which has the status of flowing water, e.g. large pond, then also the ruling will be same as above.

Kinds of Bathing

There are three kinds of Bathing:

1. Mandatory
2. Traditional
3. Desirable

When does Bathing become mandatory?

Bathing is Compulsory in the following cases:

1. when the person is in a state of major de jure Filth. (See footnote 22.)
2. when a woman's menstrual phase ends.

[50] بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ (See footnote 32.)

3. when a woman’s phase of postnatal discharge ends.
4. when a Muslim dies, it is mandatory upon the living Muslims to Bathe him.

When is Bathing a Tradition?

Bathing is a Tradition (Sunnah) on four occasions:

1. for Friday Saläh
2. for the Salähs of the two Ïds.
3. for Iḧräm
4. for a Major Pilgrim[51] at Àrafah after the sun moves down from the zenith.

When is Bathing Desirable?

Bathing is Desirable on the following occasions:

1. on the night preceding 15th Sha`bän.
2. on the night of Power[52].
3. for the special Salähs of solar eclipse and lunar eclipse.
4. for the special supplication for rain.
5. at the time of panic.
6. when the atmosphere darkens suddenly (due to rain, storm, etc.).
7. when strong gale is blowing.
8. before wearing a new garment.
9. when a person repents from a sin.
10. when a person returns from a journey.
11. when a person intends to enter Al Madïnah, the illuminated city.
12. when a person intends to enter Makkah, the elevated city.
13. when staying at Muždalifah in the morning of 10 Zul Ḧijjah.
14. for the visiting circumambulation[53] of the Ka`bah.
15. for a person who bathes a dead body.
16. after cupping.
17. for a person who recovers from insanity, swoon or inebriation.
18. for a person who embraces Isläm while in a pure state.
    But if he was in a state of major de jure Filth while embracing Isläm, then Bathing is mandatory for him.

[51] Ḣaj-performer
[52] Lailatul Qadr or the night of Power is a blessed night in the month of Ramažän which usually occurs on one of the odd nights of the last ten days of Ramažän.
[53] Ţawäf-už Žiyärah

Tayammum

The command of Tayammum in the Shari'ah

Allāh said in the Holy Quran:

وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآىِٕطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ۭ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ۝ (القرآن ٤:٤٣)

If you are sick, or in travel, or if one of you has come after relieving himself, or you have had contact with women, and you find no water, go for some clean dust and wipe your faces and hands (with it). Surely, Allāh is Most-Pardoning, Most-Forgiving.

Allāh’s Prophetﷺ said:

فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ. (رواه مسلم عن حذيفة :٥٢٢)

We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. (EQ 8299)

At times a person is unable to use water on account of it being not present at the place, or because of the person suffering from some disease. For that situation, the provision of Tayammum has been made in the Shari'ah. The person should then perform Tayammum in place of Ablution or Bathing so that he is not deprived of the blessing of performing worships which are not valid without them, like Salāh which is the greatest of all worships.

The literal meaning of the Arabic word *At Tayammum* is making an intention.
In Shari'ah, *At Tayammum* is the method of obtaining Purification through soil intentionally and it consists of wiping the face and the two arms including elbows with a pure earthy substance[54].

Prerequisites for validity of Tayammum

Tayammum is valid only when these eight prerequisites are present:

- Intention: Tayammum is invalid without intention. The intention for the Tayammum which makes a Salāh valid should be for one of the following three things:
- The person should intend to purify himself from de jure Filth. It is not necessary to specify the de jure Filth while making the intention.
- He should intend to make Salāh permissible for himself.
- He should intend a worship done on purpose which is not valid without Purification, like Salāh and Prostration for Qurān recitation.

[54] Earthy substance is anything that originates from the earth and belongs to the category of earth, like soil, stone, dust.

- If he performs Tayammum with the intention of touching a copy of the holy Qurän, it will not be valid for him to perform Saläh with this Tayammum as touching a copy of the holy Book is not a worship done on purpose. The worship done on purpose is recitation of the holy Qurän.
- Likewise, if he performs Tayammum with the purpose of calling Azän or Iqämah[55], it will not ve valid for him to perform Saläh with this Tayammum as Azän and Iqämah are not in essence worships done on purpose.
- Similarly, if the person performs Tayammum intending to recite the holy Qurän when he is in a state of minor de jure filth, it will not be valid for him to offer Saläh with this Tayammum because though Quran-recitation is a worship done on purpose, it is valid without Ablution.
- He is faced with an excusable difficulty which makes Tayammum permissible.

Examples of excusable difficulties which make Tayammum permissible:

- He should be away from water by a mile or more.
- It should be overwhelmingly probable to him or an expert Muslim doctor should have informed him that if he uses water, he will fall sick, his sickness will aggravate or his healing will be delayed.
- It should be overwhelmingly probable to him that the use of cold water would be lethal for him.[56]
- Water is in low quantity and it is feared that either he or someone else would suffer from thirst if he uses water for Tayammum.
- No such device is available with which water can be extracted like bucket and rope.
- He fears an enemy lying between him and the water, no matter whether the enemy is a human being or a carnivore.
- It appears overwhelmingly probable to him that if he engages in Ablution, he will miss Ïd Saläh or funeral Saläh, as these Salähs cannot be performed later.
- But, if it appears overwhelmingly probable to him that on engaging in Ablution, the time for Saläh would be over, or he would miss Friday Saläh, then Tayammum would not be permissible for him. He will have to do Ablution and late-perform the obligatory Saläh or perform Zuhr in place of Friday Saläh.
- Tayammum should be done with a Pure earthy substance like clay-lump, stone and thick dust. Tayammum is not permissible with wood, silver or gold.
- He should wipe his entire face and arms including the elbows.
- He should apply his entire hand or major part of his hand for this wiping.
- Thus, if he wipes with two fingers and goes on repeating till he has wiped over the entire face and arms, his Tayammum would be invalid.
- He should wipe by beating the inner palms over the earthy substance twice.
- If he beats his inner palms twice over the same place on the earthy substance, it is permissible.
- Similarly, if soil or dust falls upon his body and he wipes the relevant organs with the intention of Tayammum, it will be valid.
- There should be no substance acting as an obstruction between his wiping palms and the skin of arms and face, like wax or grease. Removing these things is necessary before wiping otherwise Tayammum will be invalid.
- No such thing should occur during Tayammum which invalidates it like menstruation, postnatal discharge or de jure Filth.

[55] Azän = Saläh-call, Iqämah = Saläh-start-call
[56] Moreover, he should be unable to obtain warm water.

- If a woman performs Tayammum during the menstrual period or the period of postnatal discharge, it will be invalid.
- Similarly, if a person performs Tayammum in a state of ongoing de jure Filth, the Tayammum will be invalid.

Essentials of Tayammum

There are only two essentials of Tayammum:

- Wiping the entire face
- Wiping both the arms from the finger-tips to the elbows inclusive

Traditions of Tayammum

The following are Traditions in Tayammum:

- Reciting *Bismillāh-ir Rahmān-ir Rahīm*[57] (بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ)
- Following the order: He should first wipe the face, then his right arm followed by his left arm.
- There should be no break between wiping the face and the arms owing to an extraneous act.
- While beating the palms over a clay-lump, he should move the hands forward and then backward.
- Dusting off the palms after raising it from the clay-lump
- He should space his fingers when placing the palms over the clay-lump.

Method of Tayammum

A person who intends to perform Tayammum should roll up his garments from his arms and say *Bismillāh-ir Rahmān-ir Rahīm* (بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ) with the intention of making Salāh permissible. He should place the inner part of his palms over a Pure clay-lump keeping his fingers separate. He should move his palms forward and then backward over the clay-lump, then raise them and dust them off. He should now wipe his face with them. Again, he should place the inner parts of his palms over the clay-lump like the first time. He should then wipe his right arm from finger tips to the elbow inclusive with his entire left palm. Similarly, he should wipe his left arm including the elbow with his right palm. He has now completed his Tayammum and can now perform any number of obligatory and non-obligatory Salāhs with this Tayammum.

Invalidators of Tayammum

1. Anything that invalidates Ablution invalidates Tayammum as well.
2. Ability to use water and end of the excusable difficulty that had made Tayammum permissible for him like absence of water, fear of an enemy, fear of a disease, etc.

[57] In the name of Allāh, the Most Beneficent, the Most Merciful.

Other rulings related to Tayammum

- If a person performs Tayammum for performing funeral Salāh or Prostration of Qurān recitation, it is valid for him to perform any kind of Salāh with that Tayammum.
- If a person performs Tayammum with the purpose of entering a mosque, it is not permissible for him to perform Salāh with that Tayammum.
- If a person performs Tayammum with the purpose of visiting graves or for burying a dead body, it is not permissible for him to perform Salāh with that Tayammum.
- If a person expects that he will be able to find water before the end of the time of the current Salāh, it is desirable for him to delay Tayammum till he nears the end of time.
- If a person has been promised water by somebody, then it is compulsory for him to delay Tayammum.
- If a person has a little water and he needs to knead flour, he should knead the flour and perform Tayammum for Salāh.
- If a person has a little water and he needs to cook gravy, he should perform ablution with the water instead of cooking the gravy.
- It is compulsory for him to request his companion for water who has some if it is a place where people are not miserly regarding water.
- If it is a place where people are miserly regarding water, it is not compulsory for him to request another person for water.
- It is permissible to perform Tayammum before the time of Salāh begins if he is not in the category of an excusable person.
- If a person's hands and feet have been cut off and his face is injured, he will perform Salāh without Ablution or Tayammum.
- If half or majority of the organs of Ablution are injured, he will perform Tayammum.
- If majority of his Ablution organs are healthy, he will perform Ablution and wipe the injured organ.

Wiping thick socks

Alläh said:

يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ (القرآن ٢:١٨٥)

Alläh intends (to provide) ease for you and does not intend (to create) hardship for you.

Alläh's Prophet'sﷺ hadïth:

عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ سُئِلَ عَنِ المَسْحِ عَلَى الخُفَّيْنِ؟ فَقَالَ: «لِلْمُسَافِرِ ثَلَاثَةٌ، وَلِلْمُقِيمِ يَوْمٌ» (سنن الترمذي: ٩٥)

Khuzaymah ibn Thabit رضي الله عنه reported that the Prophetﷺ was asked about wiping over socks. He said, "It is three days for a traveler and one day for a resident." (EQ: 25792)

The Shari'ah has permitted wiping thick socks instead of washing the feet during Ablution as a convenience for the people.

Prerequisites for validity of wiping thick socks

Wiping thick socks is valid when the following prerequisites are met:

1. The person should have worn the thick socks in a state of de jure Purity.
   If he put on thick socks after washing his feet before completing Ablution, then wiping them later will be permissible only if he completed his Ablution on this occasion before any de jure Filth came up.

2. The thick socks should cover the ankles.
3. Each of the thick socks should be free of hole of the size of three smallest toes or larger.
4. The thick socks should hold on to the legs without a need of tying[58].
5. They should prevent outside water from percolating to the feet.
6. It should be possible to take consecutive steps wearing them[59].

Mandatory acts and Traditions of wiping

The mandatory amount of wiping is the amount wiped by the three smallest fingers of a hand over the top front part of each foot.

The Tradition in wiping is to wipe with his fingers held apart longitudinally from the tip of toes to the shank.

Period of validity of wiping the socks

Period of resident: Period of permissibility of wiping socks for resident is one day and night[60].

[58] Or using rubber bands, as is the case with the thin socks prevalent in our times.
[59] They should not fall off while walking.

Period of traveler: Period of permissibility of wiping socks for traveler is three days and nights[61].

The period of permissibility starts from the time of onset of Filth, not from the time of wearing the thick socks.

If a traveler wipes his thick socks, then starts traveling before completing the period of resident, he will complete the period of traveler.

If a traveler becomes resident after completing the 24-hour period, his period of permissibility ends forthwith.

But if the traveler became resident before completing the 24-hour period, he can complete the remaining part of the 24-hour period.

Invalidators for wiping thick socks

1. Anything that invalidates Ablution also invalidates wiping thick socks.
2. The Purity attained by wiping thick socks is invalidated by taking off a sock.
3. If major part of a foot comes out to the shank portion of the thick sock, the wiping is invalidated.
4. Wiping is invalidated at the completion of the period of permissibility.
5. Wiping is invalidated if water reaches major part of either of the two feet inside thick socks.

Wiping turban, cap or veil instead of wiping the head during Ablution is not permissible.

Similarly, wiping the gloves instead of washing the hands during Ablution is not permissible.

[60] 24 hours.
[61] 72 hours.

Wiping wound-dressing and splint

Allāh said:

هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ (القرآن ٢٢:٧٨)

He has chosen you and did not impose any hardship on you in the religion.

If an organ is injured, wound-dressing is applied on it and the person can neither wash nor wipe the organ directly, he will wipe the major part of the dressing from top. He will continue wiping till the wound is healed.

Putting on the dressing in a state of de jure Purity is not a prerequisite.

Similarly, if an organ breaks and a splint or bandage has been placed over it, he will wipe the splint till the wound heals.

Putting on the splint or bandage in a state of de jure Purity is not a prerequisite.

It is permissible to wipe the splint of one of the feet and wash the other.

Wiping the bandage will not be invalidated if the bandage falls off before the wound has healed.

Replacing the bandage is will not necessitate repetition of wiping over it.

However, it is preferable to repeat wiping on the new bandage after replacement.

If a person suffers from sore eyes and an expert Muslim physician forbids him from washing his eyes, it will be permissible for him to wipe them.

Intention is not a prerequisite for wiping thick socks, bandage or head. Intention is a prerequisite only for Tayammum.

Saläh

Alläh said:

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ۚ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿٢٣٨﴾ (القرآن ٢:٢٣٨)

Take due care of all the prayers, and the middle prayer, and stand before Alläh in total devotion.

Alläh's Prophetﷺ said:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللهُ بِهِنَّ الْخَطَايَا». (مسلم ٦٦٧)

Just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily? The Companions said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Alläh obliterates sins. (EQ: 8656)

Saläh is the greatest type of worship as it connects the servant with his Lord.
Saläh is expression of gratitude to Alläh over his innumerable bounties.
The literal meaning of the Arabic word *As̈ S̈aläh* is prayer.
In Shari'ah, *As̈ S̈aläh* is the collection of words and acts which begin with saying of اَللّٰهُ أَكْبَرُ (Allähu akbar[62]) and end with اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ (As salämu àlaikum wa raḧmatulläh[63]) in accordance with the prescribed prerequisites.

Kinds of Saläh

There are two kinds of Saläh:

1. Saläh inclusive of Bowing and Prostration
2. Saläh without Bowing and Prostration, i.e. the funeral Saläh.

The Saläh inclusive of Bowing and Prostration is further categorized into three:

a. **Obligatory**: This includes the five daily Salähs.
b. **Compulsory**: This includes the Witr Saläh, the Salähs of the two Ïds, delayed performing of a supererogatory Saläh which was broken after starting it, and the two Saläh-units after circumambulation of the holy Ka'bah.
c. **Supererogatory**: This includes all the Salähs other then the obligatory and compulsory Salähs.

Prerequisites for Saläh to become obligatory

Saläh becomes obligatory upon a person only when these three prerequisites are found in him:

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[62] Alläh is the greatest.
[63] Peace and Alläh's mercy be upon you.

1. Isläm: Saläh is not obligatory for a Disbeliever.
2. Puberty: Saläh is not obligatory for a child.
3. Intellect: Saläh is not obligatory for an insane person.

However, the parents are supposed to order their children to perform Saläh once they are seven and to beat them with hands upon missing a Saläh once they are ten years old so that they become used to performing Saläh on time before it becomes obligatory for them.

Times of Salähs

Alläh said:

إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا ﴿١٠٣﴾ (القرآن ٤:١٠٣)

Surely, Salah is an obligation on the believers that is tied up with time.

Alläh's Prophetﷺ said:

" خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللهُ عَلَى عِبَادِهِ مَنْ أَحْسَنَ وُضُوءَهُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ، فَأَتَمَّ رُكُوعَهُنَّ وَسُجُودَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عِنْدَ اللهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عِنْدَ اللهِ عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ ". (أحمد ٢٢٧٠٤)

Alläh has made five Salähs obligatory. If a person performs the Ablutions for them nicely, performs the Salähs on time devoutly, doing the Bowings and Prostrations perfectly, then it is Alläh's vow that He will forgive him. For a person who does not do these, there is no vow from Alläh: He may forgive him if He likes or He may punish him if He so likes.

Alläh has made five Salähs obligatory every 24 hours. They are:

1. Fajr Saläh: consists of two Saläh-units.
   Its time starts when the true dawn appears and remains till just before sunrise.

2. Zuhr Saläh: consists of four Saläh-units.
   Its time starts immediately after noon, i.e. when the sun has moved down from the center of the sky (zenith), and the time remains till the shadow of every object becomes twice its size in addition to the original shadow-size which is found at exact noon. This end-time is according to Imäm Abü Hanïfah and this is the view to be followed. The later Hanafïs have been practicing upon this opinion.

   However, according to Imäms Abü Yüsuf and Muhammad, the time of Zuhr remains till the shadow of every object becomes equal to its size. Imäm Tahäwï has called this opinion preferable.

3. Âsr Saläh: consists of four Saläh-units.
   Its time starts after the end of the time of Zuhr[64] and remains till sunset.

4. Maghrib Saläh: consists of three Saläh-units.
   Its time starts from sunset and remains till red twilight disappears. This is the view to be followed regarding the end-time[65].

5. Îshä Saläh: consists of four Saläh-units.

[64] According to Imäm Abü Hanïfah, the start-time of Âsr is when the shadow of every object becomes twice its size in addition to the original shadow-size; and according to Imäms Abü Yüsuf and Muhammad, Âsr starts when the shadow of every object has become equal to its size.

[65] Maghrib time ends with the disappearance of red twilight according to Imäms Abü Yüsuf and Muhammad while according to Imäm Abü Hanïfah, it continues till the disappearance of white twilight which appears after the red twilight has disappeared.

Its time starts with the disappearance of the twilight and remains till the true dawn appears.

- Witr Saläh: consists of three Saläh-units and it is compulsory.
  Its start and end time are same as those of Îshä, however, it must be offered after Îshä Saläh.

  So, if a person performs Witr Saläh before Îshä Saläh, it will be compulsory for him to repeat the Witr Saläh after the Îshä.

Other rulings related to Saläh-times

The desirable time for performing Fajr Saläh is when light has spread before sunset.

In summer, it is desirable to delay Zuhr Saläh.
In winter, it is desirable to perform Zuhr Saläh early.
But if the sky is cloudy in winter, it is desirable to delay Zuhr Saläh till it becomes certain that the sun has moved down from the zenith.

It is desirable to delay Âsr as long as the sun does not change its color.
On a cloudy day, it is desirable to perform Âsr Saläh early.

It is desirable to perform Maghrib Saläh early.
On a cloudy evening, delaying Maghrib Saläh is desirable.

It is desirable to delay Îshä Saläh up to one-third of the night[66].
For a person who is confident of getting up at the near-end of the night, it is desirable to delay Witr Saläh up to that time.

Performing together two Salähs at the time of one of them is not permissible, no matter this happens due to an excusable difficulty or without one.
Only for Haj-performers, it is compulsory to perform together Zuhr and Âsr at Ârafah with the Imäm at the time of Zuhr, and to perform together Maghrib and Îshä at Muzdalifah at the time they reach it.

Times when Saläh is not permissible

Saläh is not permissible at the following times irrespective of its being obligatory or compulsory.
Late-performing of missed prayers is also not permissible in these times.

1. The time of the rising of the sun till it has risen high in the sky[67].
2. The time when the sun is at the zenith till it moves down.
3. The time in the evening when the sun has turned yellow till it sets. The only exception for this time is the Âsr Saläh of that day which can be performed even when the sun has turned yellow.

[66] In Islamic calculations, “night” starts at sunset and ends at the appearance of the true dawn or the start of the Fajr prayer.
[67] Around 20 minutes after sunrise

If a Salä h which became compulsory in one of these times is performed in these periods, the Salä h will be valid but avoidable.

If a funeral comes up in one of these periods, the funeral prayer will be valid but avoidable.

If a person recites a Qur'änic verse of Prostration in one of these periods, performing the Prostration of recitation at that time will be valid but avoidable.

Supererogatory Salähs are strictly avoidable in these periods.

Times when supererogatory Salähs are avoidable

Supererogatory Salähs are avoidable in the following periods of time:

1. Saläh other than the two Traditional Saläh-units of Fajr after the appearance of the true dawn
2. After performing the obligatory Fajr Saläh till the sun rises high in the morning[68]
3. After the obligatory Âsr Saläh till the sun sets
4. When the sermonizer comes out for the Arabic sermon of the Friday Saläh till he completes the obligatory Friday Saläh
5. At the time of Saläh-start-call: The exception is the traditional two Saläh-units of Fajr. Performing it in a distant side of the mosque during the Saläh-start-call or after it is permissible and not even avoidable, if he is confident of catching up with the Imäm in the second Saläh-unit of the obligatory Fajr Saläh.
6. Before Îd Saläh: A person should neither perform a supererogatory Saläh at his home nor at the Îd-mosque.
7. After Îd Saläh, only in the Îd-mosque.
   If a person performs a supererogatory Saläh at his home after the Îd-Saläh, it is permissible, not even avoidable.
8. If there is little time left for an obligatory Saläh such that if he engages in a supererogatory Saläh, it is feared that he may miss the time of compulsory Saläh
9. When meal is laid before a hungry person and his heart is strongly desirous of taking the meal
10. When he is finding difficulty in obstructing urine, feces or flatus: Saläh whether obligatory or supererogatory is avoidable in such a state.
11. When something appears which engages his heart and interferes with his devoutness in the supererogatory Saläh
12. Between Zuhr and Âsr prayers at Ârafah, only for Haj-performers
13. Between Maghrib and Îshä prayers at Muzdalifah, only for Haj-performers

[68] Around 20 minutes after sunrise

Saläh-call and Saläh-start-call: Azän and Iqämah

Saläh-call for obligatory prayers is an emphasized tradition for men.

Saläh-start-call for obligatory prayers too is an emphasized tradition for men no matter whether the man is a resident or a traveler, he performs the Saläh in congregation or alone, and he is performing the Saläh on time or late-performing it.

Saläh-call is saying loud these words:

Allähu Akbar, Allähu Akbar	اَللهُ أَكْبَرُ اَللهُ أَكْبَرُ
Allähu Akbar, Allähu Akbar	اَللهُ أَكْبَرُ اَللهُ أَكْبَرُ
Ashhadu al lä iläha ill-Alläh	أَشْهَدُ أن لَّا إِلٰهَ إِلَّا اللهُ
Ashhadu al lä iläha ill-Alläh	أَشْهَدُ أن لَّا إِلٰهَ إِلَّا اللهُ
Ashhadu anna Muḧammad-ar rasülulläh	أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ
Ashhadu anna Muḧammad-ar rasülulläh	أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ
Ḧayya àlaš šaläh	حَيَّ عَلَى الصَّلَاةِ
Ḧayya àlaš šaläh	حَيَّ عَلَى الصَّلَاةِ
Ḧayya àlal faläḧ	حَيَّ عَلَى الْفَلَاحِ
Ḧayya àlal faläḧ	حَيَّ عَلَى الْفَلَاحِ
Allähu Akbar, Allähu Akbar	اَللهُ أَكْبَرُ اَللهُ أَكْبَرُ
Lä iläha ill-Alläh[69]	لَا إِلٰهَ إِلَّا اللهُ

In the Fajr Saläh-call, the caller should add the words **اَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ (Aš šalätu khairum minan naum[70])** twice after the second حَيَّ عَلَى الْفَلَاحِ (Ḧayya àlal faläḧ).

Saläh-start-call is similar to Saläh-call except that the caller adds the words **قَدْ قَامَتِ الصَّلَاةُ (Qad qämat-iš šaläh[71])** twice after the second حَيَّ عَلَى الْفَلَاحِ (Ḧayya àlal faläḧ).

Saläh-call is to be said slowly while Saläh-start-call is to be said at a fast pace.

Saläh-call is valid only in Arabic language.

If a person says the Saläh-call in a language other than Arabic, it will be invalid whether he considers it a valid Saläh-call or not.

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[69] Alläh is the greatest, Alläh is the greatest. Alläh is the greatest, Alläh is the greatest. I testify that there is no god but Alläh. I testify that there is no god but Alläh. I testify that Muhammad ﷺ is Alläh's prophet. I testify that Muhammad ﷺ is Alläh's prophet. Come for Saläh. Come for Saläh. Come for success. Come for success. Alläh is the greatest, Alläh is the greatest. There is no god but Alläh.
[70] Saläh is better than sleep.
[71] Saläh has started.

Desirable acts of Saläh-call

The following acts are desirable in Saläh-call:

1. The Saläh-caller should be in a state of Ablution.
2. He should be knowledgeable about the Tradition and the times of Salähs.
3. He should be pious.
4. He should face the holy Ka'bah at the time of the Saläh-call.
5. He should put his forefingers inside his ears.
6. He should turn his face right when saying حَيَّ عَلَى الصَّلَاةِ (Ḧayya àlaš šaläh) and left when saying حَيَّ عَلَى الْفَلَاحِ (Ḧayya àlal faläḧ).
7. He should separate the times of Saläh-call and Saläh-start-call by a duration in which the regulars at the congregation are able to come for the Saläh.
   But if he fears missing the time of the Saläh, he will not delay the Saläh after the Saläh-call.

8. He should separate the Saläh-call and the Saläh-start-call by a duration in which three small verses may be recited or in which one may walk three steps.
9. It is desirable for a person listening to Saläh-call to stop his work and say in reply what the Saläh-caller says[72] except that when the Saläh-caller says: حَيَّ عَلَى الصَّلَاةِ (Ḧayya àlaš šaläh) and حَيَّ عَلَى الْفَلَاحِ (Ḧayya àlal faläḧ), he should say in reply **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ (Lä ḧaula wa lä quwwata illä billäh[73])** and when the Saläh-caller says اَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ (Aš šalätu khairum minan naum) in Fajr, he should say **صَدَقْتَ وَبَرَرْتَ (Šadaqta wa bararta[74])**.
10. It is desirable for the Saläh-caller and the listeners to say this invocation after the Saläh-call has completed:

Allähumma rabba häzihi-d da`wat-it tämmati waš šalät-il qä'imati, äti Muḧammada nil wasilata wal fažilata, wab`ath-hu maqämam maḧmuda nil-lazï wa`attahu.[75]	اللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الوَسِيلَةَ وَالفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.

Avoidable acts of Saläh-call

The following acts are to be avoided in Saläh-call:

1. Saying Saläh-call in a singing tone
2. Saläh-call Saläh-start-call by a person not in a state of minor de jure Filth
3. Saläh-call by a person in a state of major de jure Filth
4. Saläh-call by a non-discerning child
5. Saläh-call by an insane person
6. Saläh-call by an inebriated person
7. Saläh-call by a woman
8. Saläh-call by a habitual sinner
9. Saläh-call by a sitting person

[72] When the Saläh-callers stops for breath between two sentences
[73] There is neither any might nor any power except with Alläh. (EQ 586)
[74] You have said the truth and done the right thing. (EQ 5442)
[75] O Alläh! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise which You promised him. (EQ 587, Bukhärï 614)

10. Talking by the caller in the midst of a Salāh-call or a Salāh-start-call
    If the caller talks in the midst of a Salāh-call, it is desirable for him to repeat the Salāh-call.

    If he talks in the midst of a Salāh-start-call, he should not repeat the Salāh-start-call.

11. Salāh-call and Salāh-start-call for Zuhr on a Friday in a city

If a person has missed more than one Salāh and is late-performing them, he should say Salāh-call and Salāh-start-call for the first Salāh. Then for the remaining Salāhs, he has the option of saying both Salāh-call and Salāh-start-call or saying only Salāh-start-call.

Constituents of Salah

Prerequisites for validity of Salāh

There are some things which are not included in the essence of Salāh but are necessary for validity of Salāh. If one of these things is missed, Salāh will not be valid. These things are called prerequisites of Salāh and they are six:

1. Purity: Salāh will not be valid without Purity.
   The scope of Purity includes:

   a. Purity of body from de jure Filth: The body of the Salāh-performer should be Pure from both minor and major de jure Filths[76].
   b. Purity of body from de facto Filth: The body of the Salāh-performer should be free of de facto Filth in an inexcusable quantity.
   c. Purity of garments: The garments on the Salāh-performer's body should be free of de facto Filth in an inexcusable quantity.
   d. Purity of place: The place where the person is performing Salāh should be Pure from de facto Filth.
   "Purity of place" requires that that the places where the Salāh-performer's feet, hands, knees and forehead will be falling on the ground at the time of Prostration should be Pure.

2. Covering the organs to be hidden: Salāh will not be valid if he does not hide the organs to be hidden when he is capable of it.
   It is necessary that the organs to be hidden should remain hidden from the start of the Salāh till the end.

   If a quarter or more of an organ to be hidden is uncovered before starting the Salāh, the Salāh will not be valid.

   If a quarter or more of an organ to be hidden gets uncovered during Salāh for a period in which the smallest Salāh-essential may be performed, then his Salāh will become invalid.

- Limits of organs to be covered for man: from the navel to the end of knees.
  Knees are organs to be hidden unlike the navel which is not an organ to be hidden.

- Limits of organs to be covered for free woman: entire body excluding the face, palms and feet
- Limits of organs to be covered for slave woman: from navel to the end of knees in addition to her abdomen and back

3. Facing the holy Ka'bah: Salāh will not be valid without facing the Ka'bah if he is capable of it.
   - The exact position of Ka'bah: It is the direction-to-face for a person who is in the holy city of Makkah and is able to view the Ka'bah from his place.
   - The general direction of Ka'bah: It is the direction-to-face for a person who is unable to view the Ka'bah.

[76] In other words, he should be in an ablutionally Pure state.

The general direction of Ka'bah is also the direction-to-face for a person away from the holy city of Makkah.

If a person is unable to face the stipulated direction owing to a disease or fear from an enemy, it is permissible for him to face whichever direction he is capable of.

4. Time of Saläh: Saläh will not be valid before its start-time.
   The times of Salähs have been described in detail previously.

5. Intention: Saläh is not valid without intention.
   If the Saläh is obligatory, specifying it is compulsory, like intending for Zuhr or Âsr.

   Similarly, if the Saläh is compulsory, specifying it is compulsory, like intending for Witr or Îd Saläh.

   If the Saläh is supererogatory, specifying it is not a prerequisite. Intending just for a Saläh is enough.

   If the Saläh-performer is an Imäm-follower, it is necessary for him to intend to follow the Imäm in the Saläh.

6. Prohibitive words of Saläh[77]: This means that the Saläh should be started with a remembrance formula meant only for Alläh, like saying: **اَللّٰهُ أَكْبَرُ (Allähu akbar[78])**, اَللّٰهُ أَعْظَمُ (Allähu a`z̤am[79]), or سُبْحَانَ اللهِ (Sub-ḧänalläh[80]).
   The Saläh-performer should not separate his intention of Saläh and the starting Takbïr by an act that is contrary to the Saläh like eating or drinking.

   It is a prerequisite that the person should:

- Say the prohibitive words before bending for Bowing.
- Not make the intention after the prohibitive words.
- Say اَللّٰهُ أَكْبَرُ (Allähu akbar)[81] in a manner that he himself is able to hear it.

Other rulings related to Prerequisites of Saläh

If a person does not find anything with which to remove de facto Filth, he should perform Saläh with the Filth on him. He does not need to repeat the Saläh.

If a person does not find a garment to hide his organs to be covered nor grass or clay, then he should perform Saläh without garments. He does need to repeat the Saläh.

[77] Also called starting Takbïr and prohibitive Takbïr. "Prohibitive" means that several permissible acts like walking, talking, eating, etc. become prohibited as soon as the Saläh-performer says these words.
[78] Alläh is the greatest.
[79] Alläh is the supreme.
[80] Glory be to Alläh.
[81] Or any other prohibitive word

If a quarter of the person's garment is Pure, performing Salāh without clothes is not permissible for him.

If a person's garment is Filthy, then performing Salāh in the Filthy garment is preferable to performing it without clothes.

A person without cloths when performing Salāh should sit and spread his legs towards the Salāh-direction and should Bow and Prostrate through gesture.

Salāh is permissible on the Pure side of a Filthy cloth-sheet if the sheet is so large that shaking one of its ends does not cause movement in the other end.

Salāh is permissible on a mattress whose top surface is Pure and bottom surface Filthy.

If a person is confused about the Salāh-direction and he is unable to find another person whom to ask about it nor does he find anything that can help him in determining the Salāh-direction, then he should perform Salāh on the basis of his guess.

If he performed Salāh based on his guess but later it turned out that his guess about the Salāh-direction was wrong, then also his Salāh will be valid.

If he comes to know of his error during his Salāh, he should turn towards the Salāh-direction immediately and continue with his Salāh.

If several of the organs to be hidden get bare during Salāh and if the total of bare parts adds up to the size of a quarter of the smallest bare organ-to-be-hidden, then his Salāh will be invalid.

But if the total of the bare parts is less than the above mentioned amount, his Salāh will be valid.

Essentials of Salāh

There are five essentials[82] of Salāh which are also its obligatory constituents.

If a person misses one of them, his Salāh will be invalid no matter whether he missed it knowingly or unknowingly.

1. Standing: Salāh that does not include standing will be invalid if the person is capable of standing. Standing is obligatory in obligatory and compulsory Salāhs.

   Standing is not obligatory in supererogatory Salāhs.

   So a supererogatory Salāh is valid without standing even if the person is capable of standing.

2. Qur'ān recitation: of at least a small verse. A Salāh without recitation is invalid. Qur'ān recitation is obligatory in two Salāh-units of obligatory Salāhs.

   Qur'ān recitation is obligatory in all the Salāh-units of compulsory and supererogatory Salāhs.

   If a Salāh-performer is an Imām-follower, then he is relieved of the duty of Qur'ān recitation. In fact, it is avoidable for him.

3. Bowing: Salāh without Bowing is invalid. The obligatory amount of Bowing is established by lowering his head in a manner that his body gets closer to the state of perfect Bowing than to the state of standing.

   As for perfect Bowing, it is established by lowering the back in the forward direction to the extent that the head is in level with the posterior.

4. Prostration: Salāh is invalid unless one performs two Prostrations in every Salāh-unit. The obligatory amount of Prostration is established by placing upon the ground a part of the forehead, one of the palms, one of the knees and some part of a side of one of the feet.

   The perfect Prostration is established by placing both hands, both knees, both feet, the forehead and the nose upon the ground.

   Prostration is valid only if done upon a thing on which the forehead can rest stably such that if the person forces down his forehead it does not go lower than the initial position.

   Prostrating only upon the nose and excluding the forehead will not be valid unless he is suffering from an excusable difficulty.

   If a person prostrates upon his palm or upon a side of his garment, it will be valid but avoidable.

[82] The Arabic word for "essentials" is "arkān" which is the plural of "rukn". "Rukn" is something which constitutes the essence of a thing and whose obligation is based on an evidence beyond doubt.

For the validity of Prostration, it is a prerequisite that the place of prostrating the head should not be higher than the place of the feet by more than half cubit.

If the place of prostrating the head is higher by more than half cubit, Salāh will not be valid unless it is highly overcrowded there.

5. The last sitting for the duration of Tashahhud-recitation

- Some Islamic jurists have included “coming out of the Salāh by a voluntary act” in the essentials, but according to authoritative scholars, it is not obligatory, rather it is compulsory.

Compulsory acts of Saläh

The following acts are Compulsory[83] in salahs.

If a person misses any of the following no matter unknowingly, his Saläh will be deficient and the deficiency can be compensated for by two prostrations of forgetfulness.

If a person misses any of these knowingly, repeating the Saläh will be Compulsory for him. If he does not repeat, he will be a sinner.

1. Takbïr: Starting the Saläh by the particular words of Takbïr اَللهُ أَكْبَرُ(Allähu akbar[84])
2. Fätihah: Reciting the Quränic chapter of Fätihah (chapter 1) in the first two Saläh-units of Obligatory Salähs and in all the Saläh-units of Compulsory and supererogatory Salähs
3. Additional chapter: Additional recitation of a small Quränic chapter or three small Quränic verses after Fätihah in the first two Saläh-units of Obligatory Salähs and in all the Saläh-units of Compulsory and supererogatory Salähs
4. Ordered recitation: Reciting the additional chapter after Fätihah
5. Prostrations without gap: Performing the second prostration after the second prostration without any gap[85]
6. Temperance: Performing all the mandatory acts with temperance and tranquility
7. First sitting: The first sitting for a period in which it is possible to recite Tashahhud (Tahiyyät)
8. Reciting Tashahhud: Reciting Tashahhud in the first sitting as also in the second sitting (See footnote 107.)
9. Standing up for the third Saläh-unit: Standing up immediately, without delay for the third Saläh-unit after completing Tashahhud
10. Saläm: Exiting the Saläh with the words of اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ(As salämu àlaikum wa raḧmatulläh[86]) twice
11. Qunüt of Witr: Reciting the Qunüt invocation in the third Saläh-unit of Witr after completing Fätiḧah and the additional chapter (See footnote 108.)
12. Extra Takbïrs: The extra Takbïrs (اَللهُ أَكْبَرُAllähu akbar) in the Salähs for the two Ïds. They are said thrice in each Saläh-unit.
13. Takbïr of bowing: The takbïr before bowing in the second Saläh-unit of the two Ïd-Salähs
14. Audible recitation: Audible recitation by the Imäm in both the Saläh-units of Fajr, Friday-Saläh, the two Ïd-Salähs; the first two Saläh-units of Zuhr, Asr, Maghrib and Ishä; and all the Saläh-units of Taräwïh and Witr during Ramazän.

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[83] The Arabic word for Compulsory is "wäjib". It is a command whose being necessary is established by an evidence in which there is a sort of doubt, like the case when the evidence is tenable, not incontrovertible, e.g. news from a single source, or the case when the denotation of the text is tenable, e.g. due to a word with two or more meanings.
[84] Alläh is the greatest.
[85] Due to some other act of Saläh.
[86] Peace and Alläh's mercy be upon you.

A single Salāh-performer has the option of reciting audibly in these Salāhs or reciting inaudibly. However, reciting audibly is preferable for him in the above mentioned Salāh-units.

15. Inaudible recitation: Inaudible recitation by Imām and single Salāh-performer in all Salāh-units of Zuhr and Asr, the third Salāh-unit of Maghrib, the last two Salāh-units of Ishā, and all Salāh-units of supererogatory Salāhs performed during the day.

If a person misses reciting the additional chapters in the first two Salāh-units of Ishā, he should recite them in the last two after Fātihah audibly and then perform the prostrations of forgetfulness.

If a person misses Fātihah in the first two Salāh-units, he should not repeat them in the last two. Instead, he should perform the prostrations of forgetfulness to compensate for the omission.

Traditions of Saläh

The following acts are the Prophet's ﷺ traditions in Saläh which should be followed to make the Saläh perfect and to obey the Prophet's ﷺ command: (البخاري ٦٣١) صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي. (Perform Saläh as you have seen me performing.) (EQ 603)

1. Standing straight at the time of saying the first Takbïr اَللهُ أَكْبَرُ (Allähu akbar[87]) without lowering the head
2. Raising the palms to the level of the ears[88] before the first Takbïr
3. Keeping the inner sides of the palms and fingers towards the Saläh-direction while raising the hands
4. Leaving the fingers in their natural state, i.e. a bit spread-out, while raising the hands. The fingers should neither be made to stick to each other nor to spread out to the maximum extent.
5. Keeping the right hand over the left below the navel[89]
6. Keeping the inner side of the right palm over the outer side of the left palm while encircling the left wrist[90] with his right little finger and thumb[91]
7. Reciting extolment after keeping his hands below navel:
   سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ. (الترمذي: ٢٤٢)
   Subḧänak-allähumma wa biḧamdika wa tabärak-asmuka wa ta`älä jadduka wa lä iläha ghairuk[92].
8. Saying أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ (A`üzu billähi minash shaiẗän-ir rajïm[93]) after this and before reciting Fätihah[94]
9. Saying بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismilläh-ir Raḧmänir Raḧïm[95]) in every rak'ah before reciting Fätiḧah
10. Saying آمِيْن (Ämïn[96]) inaudibly at the completion of Fätihah
11. Leaving a gap of four finger-widths between his feet
12. Reciting after Fätihah Quränic chapters out of Tiwäl e Mufassal[97] (chapters 49 to 85) in Fajr and Zuhr; chapters out of Ausät e Mufassal (chapters 86 to 98) in Asr and Ishä; and chapters out of Qisär e Mufassal (chapters 99 to 114) in Maghrib

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[87] Alläh is the greatest.
[88] A woman should raise her palms to the level of her shoulders before the first Takbïr.
[89] A woman should place her palms over her breast.
[90] The three right middle fingers will be placed over the back of the left wrist.
[91] A woman should place the inner side of her right palm over the outer side of her left palm without encircling.
[92] Extolment or Sanä: O Alläh! You are without blemish, and You are praiseworthy. Your name is blessed and your glory is exalted. There is no God besides you. (EQ 25935)
[93] I seek refuge with Alläh from Satan, the outcast. (Bukhärï 6115, EQ 5766)
[94] An imäm-follower should not say A`üzu billähi minash shaiẗän-ir rajïm and Bismilläh-ir Raḧmänir Raḧïm. But if he has missed one or more rak'ahs behind the imäm, then he should say A`üzu billähi minash shaiẗän-ir rajïm and Bismilläh-ir Raḧmänir Raḧïm in the first Saläh-unit that he performs after the imäm.
[95] With the name of Alläh, the All-Merciful, the Very-Merciful.
[96] (Alläh!) Accept this from us.
[97] Tiwäl e Mufassal, Ausät e Mufassal and Qisär e Mufassal are the names given to different groups of chapters of the holy Qurän.
- Tiwäl e Mufassal (long chapters of distinct verses): chapter 49 (Hujurät) to 85 (Burüj)
- Ausät e Mufassal (medium-sized chapters of distinct verses): chapter 86 (Täriq) to 98 (Bayyinah)

13. Making the first Salāh-unit of Fajr longer than the second, only in Fajr
14. Saying Takbeer (Allāhu akbar) while bowing down
15. Holding his knees with his palms and spreading out the fingers completely in the state of bowing
16. Flattening his back and bringing his head in level with his posterior while keeping his shanks upright
17. Saying سُبْحَانَ رَبِّيَ الْعَظِيمِ (Subḧāna rabbiyal `aẓīm[98]) during bowing at least thrice
18. Keeping apart his arms from his torso-sides while bowing, for males only
19. Saying سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Sami`allāhu liman ḧamidah[99]) while raising the head from bowing, for imāms only.
    An imām-follower should say inaudibly رَبَّنَا وَ لَكَ الْحَمْدُ(Rabbanā wa lakal ḧamd[100]).
    A singleton should say both.
20. Saying takbīrs (Allāhu akbar) for prostrations
21. Keeping his knees on the ground first, then his hands, and then his face for Prostrations
22. Raising his face, then his hands, and then his knees while getting up from Prostrations
23. Keeping his face between his palms during Prostrations
24. Keeping apart his abdomen from his thighs, his elbows from his torso-sides and his arms from the ground surface during Prostrations
25. Keeping the fingers of his hands close together during Prostrations
26. Keeping his feet-toes facing the Salāh-direction during Prostrations
27. Saying سُبْحَانَ رَبِّيَ الْأَعْلَى (Subḧāna rabbiyal a`lā[101]) inaudibly at least thrice during Prostration
28. Saying takbīr (Allāhu akbar) for rising up from Prostrations
29. Standing up directly from the second Prostration without sitting or resting the hands on the ground. When there is some physical disability, then there is no harm in these acts
30. Keeping the hands over the thighs while sitting between the two Prostrations just as is done in the sitting posture for Tashahhud
31. Spreading down[102] the left foot and keeping upright the right foot during the first sitting (after two Salāh-units) and the last sitting
32. Pointing with his right forefinger during Tashahhud. The forefinger is to be raised when saying لَا إِلَهَ (Lā ilāha[103]) and lowered when saying إِلَّا اللَّهُ (Illallāhu).
33. Reciting Fātihah in the last two Salāh-units of Zuhr, Âsr and Ishā, and the third Salāh-unit of Maghrib
34. Saying the supplication of blessings[104] for the Prophet ﷺ after Tashahhud in the last sitting

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- Qisār e Mufassal (short chapters of distinct verses): chapter 99 (Zilzāl) to the end, i.e. 114 (Nās)

[98] Glory be to my mighty Lord. (Muslim 772, EQ 8947)
[99] Allāh heard those who sent praises to Him. (EQ 655, Bukhārī 689)
[100] O our Lord! All the praises are for you. (EQ 655, Bukhārī 689)
[101] Glory be to my Lord, most high. (Muslim 772, EQ 8947)
[102] A woman should sit over her posterior (buttocks), place her thighs over the ground and extrude her left foot from beneath her right thigh.
[103] Lā ilāha : There is no god; Illallāhu: except Allāh.
[104] The preferable supplication of blessings for the Prophet ﷺ is:

35. After Saläh for the Prophet, he should supplicate using supplications of Qur'än and Hadïth-books. One such supplication is:
اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّك أَنْتَ الْغَفُورُ الرَّحِيمُ. (البخاري ٨٣٤، ٧٣٨٧)
(Allähumma innï z̄alamtu nafsï z̄ulman katheerä, wa lä yagfiruz-zunüba illä ant(a), fagfir lï magfiratam min `indik(a), warḧamnï, innaka ant-al gafür-ur rahïm[105])
36. Turning his face right and left while saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (As salämu `alaikum wa raḧmatulläh[106]) each time
37. The imäm should say the takbïrs (Allähu akbar) for every posture change audibly while the imäm-followers should say inaudibly.
38. The imäm should say السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (As salämu `alaikum wa raḧmatulläh) twice audibly and the imaam-followers should say them inaudibly.
39. The imäm should intend men, angels who protect us and pious jinns while performing the two saläms (As salämu `alaikum wa raḧmatulläh).
    An imäm-follower should also intend his imäm along with the other beings when turning in the direction of the imäm for saläm.
    A singleton should intend only the angels with his saläm.
40. The Saläh-performer should lower his voice during the second saläm compared to the first saläm.
41. Starting saläms from the right side and then turning to the left
42. The saläm of the imäm-follower should be along with the salaam of his imäm.
43. An imäm-follower who has missed some Saläh-units should wait for the imäm to complete both his saläms. He should get up for completing his remaining Saläh-units only after the imäm has completed both his saläms.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. (البخاري: ٣٣٧٠)
Allähumma šalli àlä Muḧammadiñ wa àlä äli Muḧammadin kamä šallaita àlä Ibrähïma wa àlä äli Ibrähïma, innaka ḧameedum majïd. Allähumma bärik àlä Muḧammadiñ wa àlä äli Muḧammadin kamä bärakta àlä Ibrähïma wa àlä äli Ibrähïma, innaka ḧameedum majïd .
O Alläh! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Alläh! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. (EQ 3168)
[105] O Alläh! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me and have mercy upon me. No doubt, You are the Oft-Forgiving, Most Merciful. (EQ 798, 6970)
[106] Peace and Alläh's Mercy be upon you. (Bukhärï 3326, EQ 3126)

Desirable acts of Salāh

The following acts are desirable in Salāh. Observing them is commendable and they make the Salāh perfect.

1. A man should pull out his palms from under his chador (robe) or from his sleeves while raising his hands for the first takbïr. A woman should not pull out her palms.
2. A prayer-performer should look at his place of Prostration while standing in Salāh.
3. He should look at the top his feet while Bowing.
4. He should look at his nose-tip during Prostration.
5. He should look at his lap while sitting.
6. He should look at his shoulders while performing saläms at the end.
7. He should try to suppress cough and yawn as much as possible.
8. If he feels compelled to yawn, then he should cover his mouth with his palm.
9. He should recite in the first and the last sittings of Salähs the Tashahhud reported from Abdulläh bin Mas'üd[107].
10. He should recite in the last Saläh-unit of Witr specifically the invocation Allähumma innä nasta`ïnuka …[108]

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[107] The Tashahhud reported from Abdulläh bin Mas'üd is:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (البخاري ٨٣١)

At taĥiyyätu lillähi waš šalawätu waẗ ẗayyibät. As salämu àlaika ayyuhan nabiyyu wa raĥmatullähi wa barakätuh. As salämu àlainä wa àlä ìbädilläh-iš šäliĥïn. Ash-hadu al lä iläha illallähu wa ash-hadu anna Muĥammadan àbduhü wa rasüluh.

All the compliments, prayers and good things are due to Alläh. Peace be on you, O Prophet and Alläh's mercy and blessings be on you. Peace be on us an on the true pious slaves of Alläh. I testify that none has the right to be worshipped but Alläh and I also testify that Muhammad is His slave and His Apostle. (EQ 796).

[108] This is the Qunüt invocation which in its complete form is as follows:

اللَّهُمَّ إِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ ، وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ، وَنُثْنِيْ عَلَيْكَ الْخَيْرَ، وَنَشْكُرُكَ وَلَا نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَن يَّفْجُرُكَ. اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّيْ وَنَسْجُدُ، وَإِلَيْكَ نَسْعىٰ وَنَحْفِدُ، وَنَرْجُوْ رَحْمَتَكَ وَنَخْشىٰ عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ. (البدر المنير في تخريج الأحاديث والأثار الواقعة في الشرح الكبير ٣٤٠/٤ مع تغيرٍ يسير)

Allähumma innä nastaìnuka wa nastagfiruka, wa nu'minu bika wa natawakkalu àlaika, wa nuthnï àlaik-al khaira, wa nashkuruka wa lä nakfuruka, wa nakhlaù wa natruku mañ yafjuruka. Allähumma iyyäka na`budu, wa laka nušallï wa nasjudu, wa ilaika nasâ wa naĥfidu, wa narjü raĥmataka wa nakhshä àzäbaka, inna àzäbaka bil kuffäri mulĥiq.
O Alläh! We seek help from You. We seek Your forgiveness. We believe in You. We rely on You. We praise You in the best manner. We thank You and are not ungrateful to You. We separate and break up from all who disobey You. O Alläh! We worship You and to You do we pray and prostrate. To You do we flee and we are quick in doing so. We hope for Your mercy and we fear Your punishment. For verily, Your punishment overtakes the Disbelievers.

Invalidators of Saläh

Saläh is broken when any of the following happens during Saläh:

1. One of the prerequisites of the Saläh is not present.
2. The Saläh-performer misses one of the essentials of Saläh.
3. He makes conversation during Saläh no matter it happened intentionally, unknowingly or mistakenly.
4. He supplicates in words which are similar to human conversation, e.g. saying: "Alläh! Marry me to so and so woman.", "Alläh! Give me an apple to eat."
5. He greets a person by saying saläm or responds to a greeting by tongue or through handshake. It does not matter whether the greeting occurred intentionally, unknowingly or mistakenly. If he responds to a greeting of saläm by gesture, then his Saläh will not be broken.
6. He does a major non-Saläh act[109].
7. He turns away his chest from the Saläh-direction[110].
8. He eats or drinks something, even if the thing is less in quantity.
9. He eats something that had stuck to his teeth during Saläh and the thing was equal in size to a gram-grain or larger[111].
10. He hems without need[112].
11. He sighs, whines, groans or wails not on account of Alläh's fear[113].
    A sick person who is unable to control his groans or sighs is excluded from this rule. His Saläh will not be broken owing to these.
12. He weeps with a loud sound and the weeping was not owing to Alläh's fear or due to the mention of Paradise or Hell, rather it was due to some pain or calamity.
13. The organs to be hidden get bare during Saläh and remain so for a period in which a small essential of Saläh may be performed.
14. De facto Filth is found on his body, garments or the place of Saläh and it remains there for the period of a small Saläh-essential.
15. He becomes insane during Saläh.
16. He loses consciousness during Saläh.
17. The sun rises during Fajr Saläh.
18. Noon begins during Ïd Saläh.
19. The time of Asr starts during Friday Saläh.
20. He was performing Saläh with Tayammum and during the Saläh, he found water or became capable of using water.
21. His Ablutional purity got invalid due to his own act[114] or due to some other person's act.
22. He elongates the starting hamžah of Allähu akbar[115].

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[109] A major non-Saläh act is one which appears to an observer that the performer of this act is not in Saläh.
[110] However, if an Ablution-invalidator happened to a Saläh-performer and he turned back to go out for Ablution, his Saläh will not be broken.
[111] If the thing that has been eaten was smaller than a gram-grain, his Saläh will not be broken.
[112] If he hems on account of some excusably difficulty, or to improve his voice, or to warn his imäm of a mistake that he made, his Saläh will not be broken.
[113] If he cries due to Alläh's fear or owing to the mention of Paradise or Hell, his Saläh will not be broken.
[114] If an Ablution-invalidator occurred to him without his intention, his Saläh will not be broken. He should perform Ablution and continue with his Saläh.

23. He recites from the book of holy Qur'än.
24. He performs a Saläh-essential in the state of sleep and on getting up from sleep, he does not repeat the essential.
25. The Saläh-performer is a person of tartïb[116] and while performing a Saläh, he remembers that there is a Saläh which he has yet to perform.
26. The imäm makes a person who is incapable of doing the job of imäm his deputy during Saläh.
27. He thinks (he is not sure) that an Ablution-invalidator has occurred to him, so he goes out of the mosque, passes by rows of Saläh-performers, or crosses the Sutrah[117] in case it is not a mosque.
28. He laughs audibly during Saläh.
29. He pulls out any or both of his thick socks during Saläh no matter whether it is done with a minor non-Saläh act or a major non-Saläh act[118].
30. An Imäm-follower precedes his Imäm in performing a Saläh-essential such that he is not with the Imäm during that Saläh-essential even for a moment.
    For example, the Imäm-follower bows and then raises his head from Bowing before his Imäm starts that Bowing, then he does not repeat the Bowing with him.
31. A major de jure Filth occurs to him during Saläh, no matter whether it occurs on account of looking at a woman, thinking about her or nocturnal emission.

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[115] Elongating the starting hamzah changes the meaning. It now means: “Is Alläh great?” which indicates a question or doubt.

[116] A person of Tartïb is one who does not have a missed Saläh upon him. All the Saläh that became obligatory upon him in his life, he either performed them on time or has late-performed them by now.

[117] Sutrah is any object like whip-stick, etc. which is kept in front of a Saläh-performer in an open place to indicate to passers-by passing in front of the Saläh-performer that they should not pass by at a closer distance.

[118] A major non-Saläh act is one which appears to an observer that the performer of this act is not in Saläh. Any other non-Saläh act done during Saläh is a minor non-Saläh act.

Acts which do not invalidate the Salāh

Salāh is not broken due to the following acts:

1. He unknowingly performs Salām to come out of the Salāh[119].
2. A person passes by him through his place of Prostration.
3. He eats something that had stuck to his teeth and its size was less than that of a gram-grain.
4. He looks at a transcript and understands its meaning.

[119] He thought that he had completed the Salāh but soon after the Salām, he remembers that he has yet to complete one or more Salāh-units.

Detestable acts of Saläh

The following acts are detestable in Saläh. A Saläh-performer should avoid them else his Saläh will get marred with defect.

1. Intentionally leaving out a Tradition of Saläh
2. Playing with the garment or a part of one's body
3. Performing Saläh in shabby garments
4. Reclining upon something during Saläh
5. Turning one's neck right and left without need
6. Performing Saläh facing a person
7. Performing Saläh when suppressing with difficulty urine, excrement or flatus
8. Performing Saläh on someone else's land without his (explicit or implicit) permission
9. Performing Saläh facing fire or stove in which fire is present
10. Performing Saläh in a lowly place like bathroom, toilet
11. Performing Saläh on a road
12. Performing Saläh in a graveyard
13. Performing Saläh close to Filth
14. Performing Saläh with Filth in small quantity with which Saläh is permissible
15. Performing Saläh in a garment with picture of an animate being
16. Performing Saläh at a place with picture, no matter whether the picture is above his head, in front of him or behind him[120]
17. Crackling one's fingers
18. Interlocking one's fingers
19. Sitting cross-legged without an excusable difficulty
20. Squatting[121]
21. Laying down one's arms during Prostrations
22. Placing one's hands upon waists
23. Rolling up one's sleeves from the arms
24. Performing Saläh only in lower garment like lungi or trousers despite being capable of wearing kurta (shirt)
25. Performing Saläh with bare head without any excusable difficulty or expediency[122]
26. Performing Saläh behind a Saläh-row in which there is enough gap for one person
27. Counting Qur'änic verses or remembrance formulas on fingers
28. Wiping off dust which was not hurting him from one's forehead during Saläh
29. Restricting oneself to prostration upon forehead[123] only without any excusable difficulty
30. Performing Saläh in the presence of meal while his heart is inclined towards it
31. Fixing a Qur'änic chapter such that he does not recite any other chapter[124]

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[120] However, if the picture is so small that if placed at the place of Prostration, the person standing in Saläh is unable to recognize it, or if the picture is headless or of an inanimate thing, then Saläh is not detestable in that place.
[121] Here, squatting means sitting like a dog with posteriors on the ground.
[122] If he keeps his head bare due to some excusable difficulty or to show humility to Alläh, then his Saläh will not be detestable.
[123] By not letting his nose touch the floor

32. Repeated recitation of the same chapter in the two Salāh-units of an obligatory Salāh in the case when he remembers other chapters too
33. Intentionally reciting the chapters against their order in obligatory Salāhs[125]
34. Making the recitation in the second Salāh-unit longer than in the first to an excessive degree[126]
35. Turning one's fingers or toes away from Salāh-direction during Prostration, etc.
36. Prostration upon one's turban or upon an animate being's picture
37. Reciting two Qur'ānic chapters in an obligatory Salāh which are separated by a small chapter, e.g. reciting Takāthur (chapter 102) in the first Salāh-unit and Humazah (chapter 104) in the second and leaving out the chapter of Asr (chapter 103) lying between them
38. Not placing the palms upon the knees while Bowing
39. Not placing the palms upon the thighs during Tashahhud-sittings and while sitting between two Prostrations
40. Yawning
    If yawn overcomes him during Salāh, he should cover his mouth by placing the back of his right palm over his mouth.
41. Responding to a Salām-greeting by gesture
42. Catching hold of a louse and killing it
43. Performing Salāh when he has tied his head with a kerchief keeping the centre of his head bare
44. Performing Salāh with braided hair[127]
45. Raising the front or back of his garments during Bowing or Prostration fearing it might get sullied by dust
46. Letting a cloth hang down freely, i.e. putting it over his head or shoulder and leaving its sides free by not tying it together
47. Letting his lungi or trousers hang lower than his ankles
48. Bowing before finishing recitation and completing it while Bowing
49. Standing of an Imām completely inside the Imām-niche in a mosque without any excusable difficulty[128]
50. Standing of Imām alone without any excusable difficulty on a raised platform higher by a cubit or more than the normal ground, or in a depressed place lower by a cubit or more than the normal ground. But if one more person from amongst the Imām-followers stands with him in that place, the Salāh will not be detestable.
51. Shutting one's eyes without any expediency[129]
52. Raising one's sight towards the sky

Non-detestable acts of Salāh

The following acts if done in Salāh are not detestable:

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[124] If he fixes a Qur'ānic chapter for a Salāh due to an excusable difficulty or to get the blessing of following the holy Prophet ﷺ in reciting that particular chapter, then his Salāh will not be detestable.

[125] Like reciting chapter 109 before chapter 101. But if he goes against the order forgetfully, then it will not be detestable.

[126] If he makes the second longer than the first by two or three verses, then it is not detestable.

[127] Tying up the hair of his head in this way at the front or back of his head

[128] If the Imām stands outside the Imām-niche and prostrates inside it, or he stands completely inside the Imām-niche due to lack of space outside, it will not be detestable.

[129] If he shuts his eyes to increase his concentration in the Salāh, this act will not be detestable.

1. Looking here and there with eyes without turning one's face
2. Performing Salāh facing a copy of the holy Qur'ān
3. Performing Salāh facing a person who is sitting and engaged in conversation
4. Performing Salāh facing a candle or lamp
5. Repeating the same Qur'ānic chapter in two Salāh-units of a supererogatory Salāh
6. Wiping off dust or weeds from one's forehead after completing the Salāh
   Same will be the ruling if one wipes off dust or weeds during Salāh if it was hurting him or distracting him from Salāh.
7. Killing a snake or scorpion if he feared harm from it
8. Shaking off his garments while Bowing or Prostrating to prevent it from sticking to his body
9. Prostrating on a carpet containing pictures of animate beings provided he does not prostrate on them
10. Performing Salāh facing a sword suspended from the ceiling

Manner of performing Salāh

When you plan to perform a Salāh, stand up and raise your hands to the level of your ears with the intention of performing the Salāh. Say: اَللهُ أَكْبَرُ (Allāhu akbar[130]). Place your right hand upon your left below your navel immediately after the first Takbïr, then recite: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ. (الترمذي: ٢٤٢) (Subḣānak-allāhumma wa biḣamdika wa tabārak-asmuka wa ta`ālā jadduka wa lā ilāha ghairuk.[131])

Say inaudibly[132]: أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ (A`üzu billāhi minash shaiṫān-ir rajïm[133]).

Say inaudibly[134]: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillāh-ir Raḣmānir Raḣïm[135]).

Recite the Qurānic chapter of Fātihah. After completing it, say inaudibly آمِيْن (Āmïn[136]), then recite another Qurānic chapter, or at least three short Qurānic verses or one long verse. Go for bowing, saying اَللهُ أَكْبَرُ (Allāhu akbar), flattening your back with your posterior and holding your knees with your palms while keeping your fingers spread out. Say in the state of bowing: سُبْحَانَ رَبِّيَ الْعَظِيمِ (Subḣāna rabbiyal `azīm[137]) at least thrice. Then raise your head from bowing, saying[138]: سَمِعَ اللهُ لِمَنْ حَمِدَهُ (Sami`allāhu liman ḣamidah[139]) and when standing straight, say: رَبَّنَا وَ لَكَ الْحَمْدُ (Rabbanā wa lakal ḣamd[140]). But if you are an Imām-follower, you should say only "Rabbanā wa lakal ḣamd". Stand with ease and tranquility. Then go down for prostration saying اَللهُ أَكْبَرُ (Allāhu akbar) and placing first your knees upon the ground, then your hands and then your face between your palms.

Perform prostration with your nose and forehead in tranquility keeping your abdomen apart from your thighs and your upper arms separated from your sides when there is not much crowd. Keep your fingers and your toes facing the Salāh-direction and say during the prostration: سُبْحَانَ رَبِّيَ الْأَعْلَى (Subḣāna rabbiyal a`lā[141]) at least thrice.

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130 Allāh is the greatest.
131 O Allāh! You are without blemish, and You are praiseworthy. Your name is blessed and your glory is exalted. There is no God besides you. (EQ 25935)
132 An Imām-follower should not say "A`üzu billāhi minash shaiṫān-ir rajïm" because this is meant for Qurān-recitation and the Imām-follower does not have to recite. The Imām and the singleton should say this only in the first Salāh-unit.
133 I seek refuge with Allāh from Satan, the outcast. (Bukhārï 6115, EQ 5766)
134 An Imām-follower should not say "Bismillāh-ir Raḣmānir Raḣïm". The Imām and the singleton should say this in every Salāh-unit before reciting Fātihah.
135 With the name of Allāh, the All-Merciful, the Very-Merciful. (Tirmizï 245, EQ3.41: 26104)
136 (Allāh!) Accept this from us.
137 Glory be to my mighty Lord! (Muslim 772, EQ 8947)
138 The Imām should say "Sami`allāhu liman ḣamidah", the Imām-follower should say "Rabbanā wa lakal ḣamd", and the singleton should say both.
139 Allāh heard those who sent praises to Him. (EQ 655, Bukhārï 689)
140 O our Lord! All the praises are for you. (EQ 655, Bukhārï 689)
141 Glory be to my Lord, most high! (Muslim 772, EQ 8947)

Say اَللہُ أَکْبَرُ (Allähu akbar) raising your head from the first prostration and sit on folded knees, at ease and in tranquility between the two prostrations, keeping your palms over your thighs. Again, say اَللہُ أَکْبَرُ (Allähu akbar) for the second prostration and say سُبْحَانَ رَبِّيَ الْأَعْلَى (Subḧäna rabbiyal a`lä) at least thrice in the second prostration too.

Raise your head saying اَللہُ أَکْبَرُ (Allähu akbar) and stand upright without taking support from the ground with your palms and without sitting in the process.

Thus, completes your first Saläh-unit.

Do in the second Saläh-unit all that you did in the first, except that you should not raise your palm in the beginning, nor recite "Subḧänak-allähumma wa biḧamdika wa tabärak-asmuka wa ta`älä jadduka wa lä iläha ghairuk", nor say "A`üzu billähi minash shaiẗän-ir rajïm". On completing the second prostration of the second Saläh-unit, spread down your left foot and sit upon it. Keep your right foot upright making its toes face the Saläh-direction. Keep your palms over your thighs with your fingers a little spread out. Recite the Tashahhud that has been reported from Abdulläh bin Mas'üd:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (البخاري ٨٣١)

At taḧiyyätu lillähi waš šalawätu waẗ ẗayyibät. As salämu àlaika ayyuhan nabiyyu wa raḧmatullähi wa barakätuh. As salämu àlainä wa àlä ìbädilläh-iš šäliḧïn. Ash-hadu al lä iläha illallähu wa ash-hadu anna Muḧammadan àbduhü wa rasüluh[142].

Point towards your front with your forefinger at "Ash-hadu al lä iläha illalläh". For this, raise your forefinger towards your front when you say "lä iläha" and put it down while saying "illalläh".

If the Saläh consists only of two Saläh-units like the Saläh of Fajr, then say Saläh (prayer of blessing) for the Prophet ﷺ after this Tashahhud. For this purpose, say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. (البخاري: ٣٣٧٠)

Allähumma šalli àlä Muḧammadiñ wa àlä äli Muḧammadin kamä šallaita àlä Ibrähïma wa àlä äli Ibrähïma, innaka ḧameedum majïd. Allähumma bärik àlä Muḧammadiñ wa àlä äli Muḧammadin kamä bärakta àlä Ibrähïma wa àlä äli Ibrähïma, innaka ḧameedum majïd[143].

Then pray with one of the supplications reported in the Qurän or Hadith-books, e.g.[144]

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[142] All the compliments, prayers and good things are due to Alläh. Peace be on you, O Prophet, and Alläh's mercy and blessings be on you. Peace be on us and on the true pious slaves of Alläh. I testify that none has the right to be worshipped but Alläh and I also testify that Muhammad is His slave and His Apostle. (EQ 796).

[143] O Alläh! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Ibrähïm and on the family of Ibrähïm , for You are the Most Praise-worthy, the Most Glorious. O Alläh! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Ibrähïm and on the family of Ibrähïm, for You are the Most Praiseworthy, the Most Glorious. (EQ 3168)

[144] If you like, you may recite this supplication:
اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ. (البخاري ٨٣٤، ٤٣٨٧)

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ۝۲۰۱ (القرآن ٢:٢٠١)

Rabbanä ätinä fid duniyä ḧasanatañ wa fil äkhirati ḧasanatañ wa qinä àzäb-an när[145].

Then, turn your face right and left saying each time السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ (As salämu `alaikum wa raḧmatulläh[146]), intending to greet each time the Saläh-performers with you, the pious jinns and the angels who protect us.

If the Saläh consists of three or four Saläh-units, then do not continue the first sitting after Tashahhud. Rather stand up after completing the Tashahhud for the third Saläh-unit saying Allähu akbar. Read only the chapter of Fätihah in the third Saläh-unit, and if the Saläh consists of four Saläh-units like Zuhr and Asr, then in the fourth Saläh-unit, too. After Fätihah, bow and prostrate as you did in the first two Saläh-units.

After the two prostrations of the last Saläh-unit, sit and recite Tashahhud in the last sitting, then say Saläh for the Prophet ﷺ as previously explained.

Allähumma innï zalamtu nafsï zulman katheerä, wa lä yağfiruz-zunüba illä ant(a), fağfir lï mağfiratam min `indik(a), warḧamnï, innaka ant-al ğafür-ur rahïm.
O Alläh! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me and have mercy upon me. No doubt, You are the Oft-Forgiving, Most Merciful. (EQ 798, 6970)

[145] Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire.

[146] Peace and Alläh's Mercy be upon you. (Bukhärï 3326, EQ 3126)

Congregational Saläh

Virtue of congregational Saläh

Alläh said:

وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝٤٣ (القرآن ٢:٤٣)

Bow down with those who bow down.

Alläh's Prophet ﷺ said:

صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً. (مسلم ٦٥٠)

Prayer performed in a congregation is twenty-seven degrees more excellent than prayer performed by a single person. (EQ 8611)

The holy Prophet ﷺ regularly attended congregational Salähs throughout his life. Even in his sickness, he would not miss a congregational prayer. Only rarely did he miss it.

Similarly, his Companions used to attend congregational Saläh regularly. Only a person with excusable difficulty like physical disability, etc. or a well-known Hypocrite would remain behind a congregational Saläh. It has been reported that Àbdulläh bin Mas'üd said:

لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ، أَوْ مَرِيضٌ، إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلَاةِ» ، وَقَالَ: «إِنْ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ الْهُدَى، وَإِنَّ مِنْ سُنَنَ الْهُدَى الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ. (مسلم ٦٥٤)

I have seen the time when no one stayed away from Saläh except a Hypocrite, whose hypocrisy was well known, or a sick man. But if a sick man could walk between two persons (i. e. with the help of two persons with one on each side) he would come to prayer. He (further) said: The Messenger of Alläh ﷺ taught us the paths of right guidance among which is prayer in the mosque in which the Saläh-call has been made. (EQ 8621)

Jamä'ah (congregation) is the mutual association present among Imäm and Imäm-followers.

Congregation for Saläh is valid if one person is present along with Imäm for all Salähs except Friday Saläh.

Congregation for Friday Saläh is valid when three men other than Imäm are present.

Congregational Saläh for five daily Salähs for men is an emphasized Tradition for every individual, equivalent in importance to a compulsory act.

Missing a congregational Saläh is not permissible except on account of some excusable difficulty considered valid by the Shariah.

If a man has the habit of missing congregational Salähs without excusable difficulty, he is a sinner.

Congregation is a prerequisite for Friday Saläh and Salähs of the two Ïds.

Hence, Friday Saläh and Ïd Saläh will not be valid without congregation.

Congregation is an emphasized sufficiency Tradition[147] for Taräwïh Saläh and solar eclipse Saläh.

Congregation for Witr Saläh in the month of Ramazän is desirable.

Congregation for Witr Saläh in a month other than Ramazän if held regularly is undesirable.

If some people do this once or twice without making it a regular affair, then there is no harm.

Congregation for Saläh of lunar eclipse is detestable.

Congregation for supererogatory Saläh is detestable if it is held as a result of invitation and prior information.

If some people gather without invitation and prior information and start a congregational supererogatory Saläh without Saläh-call or Saläh-start-call, then it is not detestable.

A second congregation is detestable in the mosque of a locality for which an Imäm and a Saläh-announcer have been appointed and in which the people of the locality have already performed congregational Saläh with Saläh-call and Saläh-start-call.

However, if the previous state has changed like if the Imäm of the second congregation stands in a different place from that of the first Imäm, then it will not be detestable.

For whom congregation is emphasized Tradition

Congregation is emphasized Tradition, equivalent in importance to a compulsory act for people in whom the following prerequisites are present:

1. He should be a man. Congregation is not a Tradition for a woman.
2. He should have attained puberty. Congregation is not a Tradition for a child.
3. He should be sane. Congregation is not a Tradition for an insane man.
4. He should be free of excusable difficulties. Congregation is not a Tradition for a man in excusable difficulty.
5. He should be free. Congregation is not a Tradition for a slave.

However, if any of the aforementioned excused persons – woman, child, insane person, person with excusable difficulty and slave – performs Saläh with congregation, their Saläh will be valid and they will be rewarded for attending the congregation.

When attending congregation is not necessary

Attending a congregation is not necessary if any of the following excuses is present:

[147] Sufficiency Tradition is a Tradition which is fulfilled if only some people of a locality perform it. Every individual need not perform it.

1. It is raining heavily.
2. It is stone-cold and he fears that if goes out for mosque, he would fall sick or his sickness would aggravate.
3. There is too much mud on the road.
4. It is very dark.
5. Strong wind is blowing at night.[148]
6. The person is sick.
7. He is blind.
8. He is so decrepit as to be unable to walk to mosque.
9. He is attending to a sick person, taking care of his needs.
10. He is finding it hard to suppress urine or excrement.
11. He is imprisoned, no matter whether it is on account of someone else's right upon him or unjust.
12. He is without one or both legs.
13. He is suffering from a disease which disables him from walking, like paralysis.
14. Meal has been served for him and he is hungry, strongly inclined towards taking it.
15. He is preparing for a journey.
16. He fears loss of his wealth if he engages in congregational Saläh.
17. He fears departure of train or airplane if he engages in congregational Saläh.

Prerequisites for validity of Imäm-duty

For validity of Imäm-duty in a Saläh, it is a prerequisite that the Imäm meets the following prerequisites[149]:

1. Being a man: A woman cannot be Imäm for men.
2. Being a Muslim: A Disbeliever can never be an Imäm.
3. Having attained puberty: A child cannot be an Imäm.
4. Being sane: An insane person cannot be an Imäm.
5. Being capable of reciting the minimum amount of Qur'änic verses necessary for validity of Saläh: If a person who is not as learned becomes the Imäm for knowledgeable people, this Imäm-duty will be invalid.
6. Should not be devoid of a Saläh prerequisite like Purity, covering of the organs to be hidden.
7. Should be free from excusable difficulties like chronic epistaxis[150], enuresis[151] or flatus discharge.
8. Should have defect-free tongue: He should be able to pronounce the Arabic letters correctly. If a person mispronounces 'rä' as 'gain' or 'läm', or 'sïn' as 'thä', he cannot be Imäm when people who can pronounce the letters correctly are Imäm-followers.

Who should be preferred for Imäm-duty?

The king and his deputy get the first preference for Imäm-duty.

The duly appointed Imäm of the mosque is to be preferred in that mosque specifically.

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[148] Strong wind is not an excuse in the day.
[149] Otherwise, the Salähs of both the Imäm and the Imäm-follower(s) will be invalid.
[150] Nasal hemorrhage, nosebleed
[151] urinary incontinence, uncontrolled or involuntary discharge of urine

The owner of the house if eligible for Imäm-duty is to be preferred if the congregation is held in his house.

If none of the above – king, his deputy, duly appointed Imäm and the house-owner – is present among the people gathered, then the person to be given first preference for Imäm-duty is:

- The one who is most knowledgeable about the rulings of Saläh with respect to its validity and invalidity
- Then, the person who has memorized more of the holy Qur'än than others, provided he knows the general rulings of Saläh
- Then, the most pious
- Then, the most aged

If they are equal in all these criteria, then the person whom the gathered people elect for Imäm-duty will lead them in Saläh.

If the people differ in opinion, then the person supported by the majority of gathered people will be their Imäm.

If the people make a person other than the one to be preferred for Imäm-duty as their Imäm, then they have done wrong.

When Imäm-duty or congregation is detestable

1. A habitual sinner is made the Imäm.
2. A heretic is made the Imäm.
3. A blind man is made the Imäm. However, if he is the most preferable of the gathered people, then it is not detestable.
4. An illiterate person[152] is made Imäm – no matter whether he is from a city or a village – in the presence of a knowledgeable person[153].
5. A person whom people dislike due to some fault in him is made the Imäm.
6. Making the Saläh longer than the amount established by Tradition is detestable.
7. A congregation consisting only of women is detestable. But if they perform Saläh in congregation, then their female Imäm should stand in the middle of the row, not ahead of the row.
8. Attending of congregational Saläh by women in these times is detestable due to prevalence of evil.

Manner of standing of Imäm-follower and ordering of Saläh-rows

If there is only one person with the Imäm whether a man or a sentient child, he should stand on the right of the Imäm slightly behind him.

[152] An illiterate person is one who has little or no knowledge of Qur'än, Hadith, Fiqh and the allied sciences, like an ignorant doctor, engineer, scientist, Nobel laureate, farmer, domestic help, etc.
[153] A knowledgeable person is one who has knowledge of Islamic sciences.

If there are two or more men with the Imäm, they should stand behind him.

Similarly, if a man and a child are there, they should stand behind the Imäm.

If men, women, children and eunuchs gather for a congregational Saläh, then men's row should be in the front, closest to the Imäm, then children's, then eunuchs', then women's.

The most preferable among the gathered men for Imäm-duty should stand in the first row so that one of them may be made Imäm in case an Ablution-invalidator occurs to the current Imäm.

If there is only one child in the gathering, he should stand in men's row.

If there is more than one child, they will stand in a row behind men's rows. Men's row should not be completed with them.

If a person comes for congregational Saläh and finds the Imäm bowing, then if there is space in the row, he should first stand in the row, then say the first Takbïr even if he misses the Saläh-unit. He should not say the first Takbïr nor start bowing while behind the rows.

Prerequisites for validity of Imäm-following

Following an Imäm is valid if the following prerequisites are met:

1. The Imäm-follower should intend to follow the Imäm at the time of his first Takbïr of Saläh.
2. The Imäm should stand a little ahead of his follower. At least his heels should be ahead of those of the Imäm-followers.
3. The Imäm's Saläh should not be of a lower category than that of the Imäm-follower. Following the Imäm will not be valid if the Imäm is performing a supererogatory Saläh and the Imäm-follower an obligatory Saläh. Following him will be valid in the reverse case, i.e. if the Imäm is performing an obligatory Saläh and the Imäm-follower a supererogatory one.
4. The Imäm and the Imäm-follower, if both are performing obligatory Saläh, should be offering the obligatory Saläh of the same time. If the Imäm is performing Zuhr and the Imäm-follower Asr, then Imäm-following will be invalid. In the reverse case also, Imäm-following will be invalid.
5. There should not be a row of women between the Imäm and male Imäm-followers.
6. There should not be a river wide enough for a boat to sail in it between the Imäm and his followers.
7. There should not be a road wide enough for a car or cart to pass through it between Imäm and his followers.
8. There should not be a barrier between the Imäm and his followers which hides the Imäm's posture-changes from the followers. However, if there is no confusion for the Imäm-followers regarding the Imäm's posture-changes on account of the followers' ability to listen to or view the changes, then following the Imäm is valid.

If is valid for an Imäm-follower with Ablutional purity to follow an Imäm with Tayammum-purity.

It is valid for a person who has washed his feet in Ablution to follow an Imäm who has wiped his feet with wet hands during Ablution.

It is valid for a person performing Saläh standing to follow an Imäm performing Saläh in sitting posture[154].

It is valid for a straight-backed Imäm-follower to follow a hunchback.

It is a valid for a person performing Saläh by gesture to follow an Imäm performing Saläh likewise by gesture.

If the Imäm's Saläh gets invalid due to any reason, the Salähs of Imäm-followers too get invalid. It will be compulsory for the Imäm to repeat the Saläh. He should announce that his Saläh was invalid so that the Imäm-followers may also repeat their Salähs.

When the Imäm-follower should follow his Imäm and when he should not

If the Imäm stands up for the third Saläh-unit before the Imäm-follower completes his Tashahhud, then he should not follow his Imäm in standing. Instead he should complete the Tashahhud, then stand up.

When the Imäm performs the ending Saläm before the Imäm-follower has completed his Tashahhud, the Imäm-follower should not follow his Imäm. Instead he should complete his Tashahhud, and then perform the ending Saläm.

If the Imäm performs an extra prostration[155], the Imäm-follower should not follow him in the extra prostration.

If the Imäm stands up forgetfully after the last sitting, the Imäm-follower should not follow him in standing up.

If the Imäm continues with the extra Saläh-unit and performs its prostration, the Imäm-follower will then perform the ending Saläm alone.

If the Imäm stands up after the last Saläh-unit without performing the last sitting, the Imäm-follower should not follow him. He should say aloud سُبْحَانَ اللهِ (Subḧänalläh[156]) to draw the Imäm's attention towards the error and wait for his return to the last sitting.

If the Imäm performs a prostration of the extra Saläh-unit, the Imäm-follower should perform the ending Saläm alone.

[154] Due to some excusable difficulty
[155] Due to forgetfulness or by mistake
[156] Glory be to Alläh!

If the Imäm-follower performs the ending Saläm before the Imäm performs the a prostration of the extra Salāh-unit, the Imäm-follower's obligatory Saläh will become invalid.

If the Imäm raises his head from bowing or prostration before the Imäm-follower is able to complete saying سُبْحَانَ رَبِّيَ الْعَظِيْمِ or سُبْحَانَ رَبِّيَ الأَعْلٰى (Subḧäna rabbiyal àzïm or Subḧäna rabbiyal a`lä[157]) thrice, the Imäm-follower should follow his Imäm leaving his remembrance incomplete.

It is Detestable for an Imäm-follower to perform the ending Saläm before his Imäm.

If the Imäm-follower performs the ending Saläm before the Imäm completes his Tashahhud, his Saläh will be invalid.

Rulings of Sutrah

Prophetﷺ said:

إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ وَلْيَدْنُ مِنْهَا. (أبو داود ٦٩٨، إي كيو ١٥٣٨٨)

When one of you performs Saläh, he should perform it towards a Sutrah[158] and he should stand close to it.

Sutrah is an object like wood piece, etc. which a Saläh-performer keeps in front of him so that a passer-by passing in front of him does not disturb his concentration in Saläh.

It is Desirable for an Imäm to keep a Sutrah in front of him if the Saläh is being performed in a place where people frequently pass by.

An Imäm-follower does not need a Sutrah specifically for himself because Imäm's Sutrah will serve as a Sutrah for him too.

It is Desirable for a Saläh-performer to stand close to the Sutrah.

It is Desirable that the Saläh-performer shift slightly towards right or left of the Sutrah instead of directly facing it.

It is necessary that the Sutrah be at least a cubit in length[159].

It is also necessary that the thickness of the Sutrah be at least that of a finger.

Rulings of passing by in front of a Saläh-performer

In a large mosque[160], passing by in front of a Saläh-performer between his feet and place of prostration on the ground is not permissible.

[157] Glory be to my mighty Lord! Glory be to my Lord, most high!

[158] Sutrah is any object like whip-stick, etc. which is kept in front of a Saläh-performer in an open place to indicate to passers-by passing in front of the Saläh-performer that they should not pass by at a closer distance.

[159] 1 cubit = nearly 18 inches

In an open ground too, passing by in front of a Saläh-performer between his feet and place of prostration on the ground is not permissible.

In a small mosque or a small house[161], passing by in front of a Saläh-performer between his feet and the wall facing him in the Saläh-direction is not permissible.

Similarly, it is not permissible for a Saläh-performer to perform it in a place where people are likely to pass by in front of him, like performing Saläh without a Sutrah in a place where people frequently pass by.

If a person passes by in front of a Saläh-performer, then it is permissible for the Saläh-performer to move him away through gesture or by saying aloud a remembrance formula.

Similarly, it is permissible for the Saläh-performer to move the passer-by away by raising his voice during recitation.

The Saläh-performer should not push away the passer-by with his hand.

A woman should move away the passer-by through gesture or by clapping, i.e. beating aloud her right palm over the back of her left.

She should not raise her voice during recitation to move away the passer-by.

When breaking a Saläh is compulsory and when it is permissible

It is not permissible for a Saläh-performer to break his Saläh after starting it without an excuse valid in the eyes of the Shari'ah.

It is not permissible for a Saläh-performer to break his Saläh when his father or mother calls him.

It is compulsory for a Saläh-performer to break his Saläh when he sees a blind person getting close to a well or a pit and he fears that if he does not warn the blind person, he might fall into it.

It is compulsory for a Saläh-performer to break his Saläh when an oppressed person appeals to him for help provided that he is capable of freeing him from the oppression.

It is permissible for a Saläh-performer to break his Saläh when he sees a thief stealing a property which is equal to a dirham[162] or more no matter whether the property belongs to him or to someone else.

It is permissible for a traveler to postpone his Saläh if he is fearful of thieves.

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[160] Large mosque: Any mosque which is 40 cubits or more in length (perpendicular to Saläh-rows) is a large mosque. Others are small mosques. (Ar Radd-ul Muḧtär àla-d Durr-il Mukhtär 1/634)
[161] A small house is less than 40 cubits. A large house is 40 cubits or more.
[162] A dirham is around 2.975 gram of silver (=₹169 at Hyderabad on 29 Apr 2012).

Witr Salāh

Prophet ﷺ said:

الْوِتْرُ حَقٌّ، فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا. (أبو داود ١٤١٩)

Witr Salāh is a duty, so he who does not observe it does not belong to us. (EQ 16108)

Witr Salāh is compulsory.

If a person misses Witr forgetfully or intentionally, it is compulsory for him to late-perform it.

Witr Salāh consists of three Salāh-units ending with a single pair of ending Salāms.

Witr is offered after completing the traditional Salāh of Ishā comprising two Salāh-units.

It is not permissible to perform Witr sitting when capable of standing.

Similarly, it is not permissible to perform Witr while riding an animal except when he has some excusable difficulty.

In every Salāh-unit of Witr, it is compulsory for the Salāh-performer to recite Fātihah and another Qurānic chapter as he does in supererogatory Salāhs.

At the end of the first two Salāh-units of Witr, he should sit down for Tashahhud.

He should not continue in this first sitting after completing Tashahhud.

When he stands up for the third Salāh-unit, he should not recite Sanā[163] or "A`ūzu billāhi minash shaiṫān-ir rajīm".

When he completes reciting Qurānic chapter in the third Salāh-unit, it is compulsory for him to raise his palms to the level of his ears and say Takbīr as he does at the beginning of a Salāh. Then, before bowing he should recite the Qunūt supplication while standing.

Qunūt supplication is compulsory in Witr Salāh throughout the year.

Every one of the Imām, Imām-follower and singleton should recite Qunūt supplication inaudibly.

The tradition is to recite the supplication reported by Abdullāh bin Masūd as Qunūt. It is as mentioned in footnote 108:

اللَّهُمَّ إِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ ، وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ، وَنُثْنِيْ عَلَيْكَ الْخَيْرَ، وَنَشْكُرُكَ وَلَا نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَن يَّفْجُرُكَ. اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّيْ وَنَسْجُدُ، وَإِلَيْكَ نَسْعىٰ وَنَحْفِدُ، وَنَرْجُوْ رَحْمَتَكَ وَنَخْشىٰ عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ. (البدر المنير في تخريج الأحاديث والأثار الواقعة في الشرح الكبير ٣٨٠/٤ مع تغيرٍ يسير)

[163] See footnote **Error! Bookmark not defined.**.

Allähumma innä nastaïnuka wa nastağfiruka, wa nu'minu bika wa natawakkalu àlaika, wa nuthnï àlaik-al khaira, wa nashkuruka wa lä nakfuruka, wa nakhlaù wa natruku mañ yafjuruka. Allähumma iyyäka na`budu, wa laka nušallï wa nasjudu, wa ilaika nasâ wa naḧfidu, wa narjü raḧmataka wa nakhshä àzäbaka, inna àzäbaka bil kuffäri mulḧiq.[164]

If a person is unable to recite the traditional Qunüt supplication, he should say:

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

Rabbanä ätinä fi-d dunyä ḧasanatañ wa fi-l äkhirati ḧasanatañ wa qinä àzäban när.[165]

Or else, he may say: اَللهُمَّ اغْفِرْ لِيْ[166] thrice, or يَا رَبِّ[167] thrice.

If a Saläh-performer forgets reciting Qunüt, then remembers it while bowing, he should not recite Qunüt during bowing, nor should he return to standing posture for reciting Qunüt. Instead, he should perform prostration of forgetfulness after performing the ending saläm for forgetting to perform the compulsory act.

Similarly, if he remembers it after raising his head from the bowing posture, he should not recite Qunüt, rather he should perform prostration of forgetfulness after performing the ending saläm.

If he recites Qunüt after standing up from the bowing posture, he should not repeat the bowing, rather he should perform prostration of forgetfulness for delaying Qunüt from its prescribed time.

If the Imäm bows before the Imäm-follower has completed reciting Qunüt, the latter should not follow the imam. He should complete his Qunüt, then join the Imäm in bowing.

However, if the Imäm-follower fears missing bowing with Imäm, he should leave Qunüt-recitation and follow Imäm in bowing.

If the Imäm misses Qunüt-recitation, the Imäm-follower should recite it if it is possible for him to join the Imäm in bowing.

But if he fears missing bowing with imam, he should follow Imäm and leave out the Qunüt.

In no Saläh other than witr and in times of calamities should a person recite Qunüt.

In times of calamities, it is tradition for Imäm – not for Imäm-follower – to recite Qunüt after raising head from bowing in the last Saläh-unit.

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[164] O Alläh! We seek help from You. We seek Your forgiveness. We believe in You. We rely on You. We praise You in the best manner. We thank You and are not ungrateful to You. We separate and break up from all who disobey You. O Alläh! We worship You and to You do we pray and prostrate. To You do we flee and we are quick in doing so. We hope for Your mercy and we fear Your punishment. Verily, Your punishment overtakes the Disbelievers.
[165] Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire. (Qurän 2:201)
[166] Allähumma-ghfirlï! (O Alläh, forgive me!)
[167] Yä rabb! (O Lord!)

The Imäm should recite the following Qunüt in the Qunüt of calamity. He may add to it supplications reported in the tradition.

اللّٰهُمَّ اهْدِنَا بِفَضْلِكَ فِيمَنْ هَدَيْتَ، وَعَافِنَا فِيمَنْ عَافَيْتَ، وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ، وَقِنَا شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِيْ وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَّ آلِهِ، وَصَحْبِهِ وَسَلَّمَ.[168]

If a late-comer at Saläh, catches up with the Imäm in the bowing of the third Saläh-unit, he will be considered de jure to have caught up in Qunüt recitation. So, he will not recite Qunüt when he stands up to complete his missed Saläh after the Imäm's ending saläm.

Performing Witr Saläh in congregation in the month of Ramažän is preferable to performing it singly in the last part of night.

Performing Witr in congregation outside Ramažän is detestable.

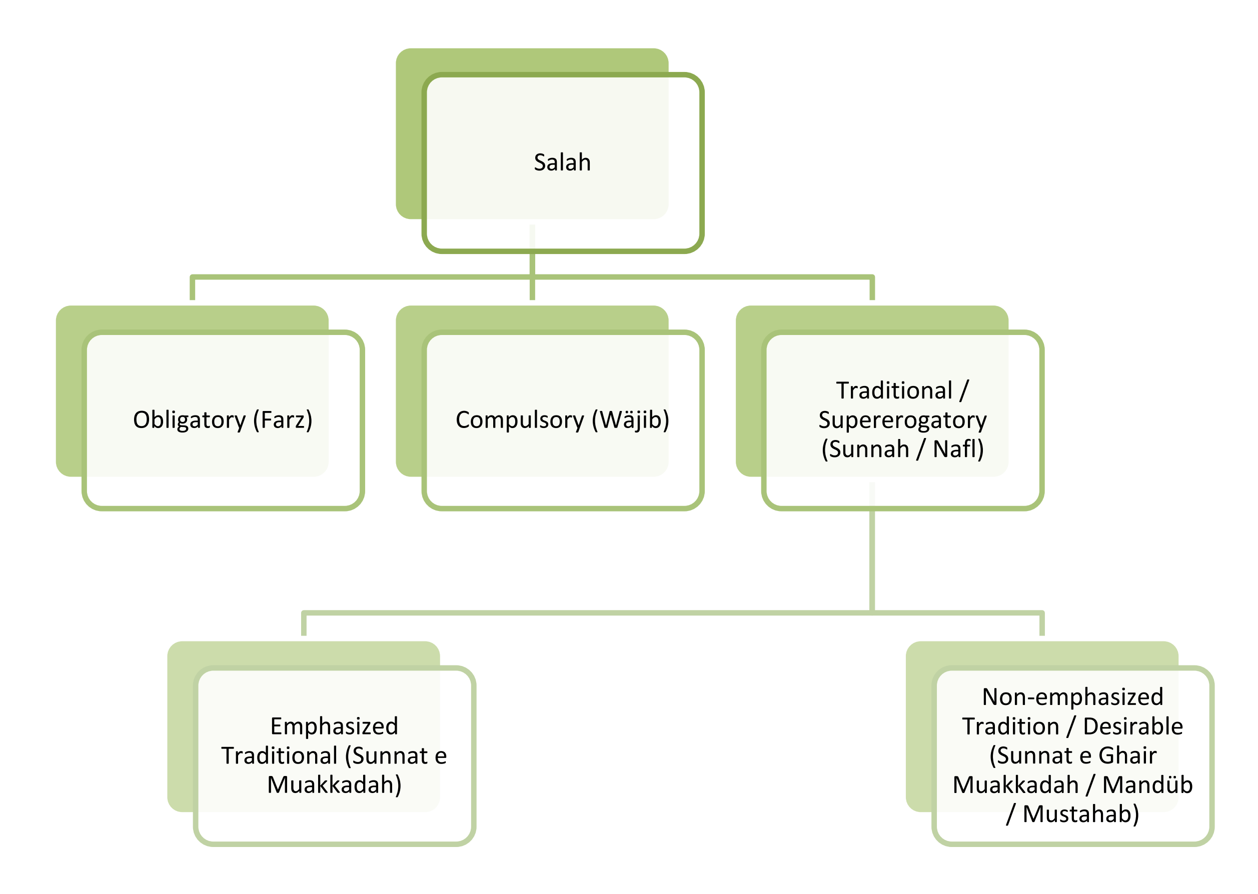
Traditional Salähs

These are the Salähs which the Prophetﷺ used to perform to get closer to Alläh the Glorious, over and above what Alläh had made obligatory. He used to perform some of the traditional Salähs regularly while the others he used to miss sometimes.

The Salähs which the Prophetﷺ has performed regularly are called **emphasized traditions**.

The Salähs which he has performed at times and missed at times are called **non-emphasized traditions** or desirable Salähs.

[168] Allähumma-hdinä bifažlika fïman hadaita, wa âfinä fïman âfaita, wa tawallanä fïman tawallaita, wa bärik lanä fïmä a`ťaita, wa qinä sharra mä qažaita, fainnaka taqžï wa lä yuqžä àlaika, innahü lä yazillu mañ wälaita, wa lä yaìžžu man âdaita, tabärakta rabbanä wa taâlaita, wa šallallähu àlä sayyidinä Muḣammadiñ, wa älihï wa šaḣbihï wa sallam. (based on Musnad Abï Ya'lä: 6759, Nürul Ïžäḣ 1/78).
O Alläh! Guide us by Your mercy among those whom You have guided right. Grant us safety among those whom You have granted safety. Take us for friends among those whom You have taken for friends. Bless me in that which You have bestowed upon me. Guard me from the evil of that which You have ordained for it is You Who ordains and none can ordain against You. Indeed, never is he abased whom You take as a friend and none is respected whom You take as a foe. Blessed are You, our Lord, and exalted! Shower Your blessings and peace on our master Muhammad, his kinsmen and his companions.



Emphasized traditions

1. Two Saläh-units before the obligatory Saläh of Fajr
2. Four Saläh-units with one ending saläm before the obligatory Saläh of Zuhr
3. Two Saläh-units after the obligatory Saläh of Zuhr
4. Two Saläh-units after the obligatory Saläh of Maghrib
5. Two Saläh-units after the obligatory Saläh of Ishä
6. Four Saläh-units with one ending saläm before the compulsory Saläh of Friday
7. Four Saläh-units with one ending saläm after the compulsory Saläh of Friday[169]

Non-emphasized traditional Salähs

1. Four Saläh-units before the compulsory Saläh of Asr
2. Six Saläh-units after Maghrib
3. Four Saläh-units after the compulsory Salähs of Ishä
4. Four Saläh-units after Ishä

[169] According to Imäm Abü Yüsuf, the traditional Salähs after obligatory Friday Saläh are six Saläh-units.

Rulings of traditional Salähs

The traditional Salähs are performed like obligatory Salähs except that in supererogatory Salähs[170] , a Quränic chapter or part thereof is appended to the chapter of Al Fätihah in every Saläh-unit.

If a person performs a supererogatory Saläh of more than two Saläh-units, and sits for At Tahiyyät only at the end of the last Saläh-unit, his supererogatory Saläh will be valid but detestable.

It is detestable to perform more than four Saläh-units with a single ending saläm in day time.

It is detestable to perform more than eight Saläh-units with a single ending saläm at night time.

According to Imäm Abü Hanïfah, the preferable method is to perform four Saläh-units with one ending saläm both in day and at night.[171]

Standing and reciting the Qurän for long durations is preferable to performing more number of Saläh-units.

Performing desirable Salähs at night is preferable over desirable Salähs in day.

Desirable Salähs and night-waking[172]

It is desirable for a person entering a mosque to perform two units of Saläh before sitting in it. This is called Tahiyyat-ul Masjid (salutation of the mosque).

If he performs the two units after sitting in the mosque, then also there is no problem.

If he performs obligatory Saläh or some other Saläh after entering the mosque without intending Tahiyyat-ul Majsid Saläh with it, then too this Saläh will be sufficient for him, in place of Tahiyyat-ul Masjid.

Two units of Saläh are desirable after ablution and before drying up of water from the body-organs. This Saläh is called Tahiyyat-ul Wuzü (salutation of ablution).

Four Saläh units are desirable in the forenoon[173]. He may increase the number of Saläh-units as he wishes up to twelve Saläh-units. This Saläh is called Salät-uz Zuhä or the forenoon Saläh.

Two Saläh-units of Istikhärah are desirable. Istikhärah means consultation with Alläh.

Saläh of need consisting of two Saläh-units is desirable.

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[170] Supererogatory Saläh is superset of traditional Saläh. Traditional Salähs and desirable Salähs are its two categories.

[171] The preferable method in the opinion of Imäms Abü Yüsuf and Muhammad is to perform Salähs of two units each at night and Salähs of four units each in day.

[172] Night-waking means engaging in acts of obedience to and worship of Alläh most of the night, like Saläh, Qurän recitation, remembrance of Alläh.

[173] Starting at around 20 minutes after sunrise and ending a little before noon.

It is desirable to wake at night in the last ten days of the month of Ramazän.

Waking in the nights preceding Ïdul Fitr and Ïdul Azhä is desirable.

Waking in the first ten nights of Zu-l Hijjah is desirable.

It is desirable to remain awake on the night preceding the fifteenth of Sha'bän.

Gathering for night-waking on any of the above nights is detestable when such a gathering takes place due to invitation[174].

If the gathering takes place without invitation, then there is no problem.

	Saläh	Preceding emphasized tradition	Preceding non-emphasized tradition	Obligatory	Succeeding emphasized tradition	Compulsory	Remarks
1.	Fajr	2	-	**2**	-	-	-
2.	Zuhr	4	-	**4**	2	-	Obligatory is 2 during journey
3.	Asr	-	4	**4**	-	-	Obligatory is 2 during journey
4.	Maghrib	-	-	**3**	2	-	-
5.	Ishä	-	4	**4**	2	3 (Witr)	Obligatory is 2 during journey
6.	Friday Saläh	4	-	**2**	4	-	Sermon precedes obligatory Saläh
7.	The Two Ïds	-	-	**-**	-	2 (in each)	Sermon follows compulsory Saläh
8.	Taräwïh	-	-	**-**	20	-	Precedes Witr, in Ramažän

[174] It does not matter whether the gathering takes place in a mosque or some other place.

Salāh in unusual conditions

Salāh while sitting

Obligatory Salāh in sitting posture is invalid when the person is capable of standing.

Similarly, Compulsory Salāh in sitting posture is invalid when the person is capable of standing.

Supererogatory Salāh in sitting posture despite the person being capable of standing is valid.

If a person performs a supererogatory Salāh in sitting posture without excusable difficulty, he gets half the reward of a person performing it in standing position.

If a person performs it in sitting posture due to an excusable difficulty, his reward is similar to that of a person performing it while standing.

A person performing Salāh in sitting posture should sit in the same way as he sits in At Tahiyyāt.

If a person starts a supererogatory Salāh in standing position, it is permissible for him to complete it in sitting posture and this act will not be detestable.

Salāh on an animal

Obligatory Salāh performed on the back of an animal is invalid.

Similarly, compulsory Salāh performed on the back of an animal is invalid.

Thus, Witr Salāh, Salāh of vow, and delayed performing of a supererogatory Salāh which the person had broken after starting it are not permissible on the back of an animal.

Salāh on the back of an animal no matter whether it is obligatory of compulsory is valid if the person is faced with an excusable difficulty, like he fears an enemy if he gets down from the animal, he fears a carnivore, or he fears the animal becoming stubborn, or there is mud at the place.

Similarly, if he is incapable of mounting the animal on his own and there is nobody to help him mount it, then performing Salāh sitting on the animal is valid.

Emphasized traditions are valid on an animal. However for the traditional Salāh of Fajr, he should get down because it is more emphasized than others.

If the person performs Salāh on animal outside a city, he should perform it through gesture facing the direction his animal is turned to.

Salāh on ship

According to Imäms Abü Yüsuf and Muhammad – Alläh's mercy be upon them ¬–, obligatory Saläh in sitting posture on a sailing ship without excusable difficulty is invalid.

Saläh by gesture on a ship is not valid for a person capable of performing bowing and prostration.

If the ship is anchored to the coast, Saläh in sitting posture on it is not valid when the person is capable of standing.

If the person is not capable of getting out of the ship, then performing Saläh on ship is valid no matter whether the ship is anchored or sailing.

Saläh in train and airplane

Obligatory and compulsory Salähs on a running trains or a flying airplane in sitting posture without an excusable difficulty is invalid according to most of the Imäms of jurisprudence. However, if he is faced with an excusable difficulty like dizziness, then it is valid.

Similarly, if the train is shaking a lot such that standing becomes difficult, then Saläh in sitting posture is valid.

If the person performs Saläh in standing position between two seats and performs prostration on one of them, his Saläh will be valid if it is not possible for him to perform prostration on the floor of the train.

If the train is standing, then according to all jurists, Saläh in sitting posture on it without an excusable difficulty is invalid.

Similarly, if the airplane is standing on ground, Saläh in sitting posture on it without excusable difficulty is invalid.

If the person starts his Saläh facing the Saläh-direction, then the train or airplane changes direction, the person should turn towards the new Saläh-direction if he is capable of it.

If he is not capable or he is unaware of change in direction of the train or airplane, then his Saläh is valid.

Taräwïh Saläh

The Prophet ﷺ said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. (البخاري: ٣٧)

Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Alläh's rewards (not for showing off), all his past sins will be forgiven. (EQ: 36)

Taräwïh Saläh is an emphasized tradition for every individual man and woman.

Taräwïh Salāh in congregation is sufficiency tradition for the people of a locality[175].

Taräwïh Saläh consists of 20 Saläh-units performed with 10 ending Saläms. The time of Taräwïh starts after Ishä Saläh and extends up to the beginning of dawn.

It is desirable to perform Taräwïh before Witr Saläh.

Performing Witr before Taräwïh is valid, but advancing Taräwïh is preferable.

If is desirable to delay Taräwïh Saläh up to one-third of the night or to half of the night.[176]

Delaying Taräwïh to later than midnight is not detestable.

It is desirable to sit after every four Saläh-units for relaxation to the amount of of time in which four Saläh-units may be performed.

Similarly, it is desirable to sit for relaxation between the 20th Saläh-unit and Witr.

It is tradition to recite or listen to the recitation of the holy Qurän in its entirety in Taräwïh once in the month of Ramažän.

So, the Imäm should not leave out recitation of the complete Qurän due to laziness of the people.

Also, he should not leave out supplication of blessings for the Prophet ﷺ in the sitting after every two Saläh-units even if the people get tired.

In the same way, he should not leave out Sanä and the remembrance formulas of bowing and prostration even if the people feel tired.

He may leave out the supplication after blessings on the Prophet ﷺ if the people feel tired due to it.

But the preferable way is to recite a short supplication so that following of the tradition is achieved.

Taräwïh Saläh should not be late-performed, neither individually nor in congregation.

Traveler's Saläh

Alläh said:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَوٰةِ (القرآن ٤:١٠١)

When you travel on the earth, there is no sin on you in shortening your Salah.[177]

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[175] Sufficiency tradition means that if a few persons perform it, all the other people of the locality will be saved from the sin of missing this tradition. If all miss it, then each eligible person in the locality will share the sin. (Al Mabsüt by Muhammad bin Ahmad As Sarakhsi 30/262).
[176] In Shari'ah, night is considered to begin from sunset and end at dawn.
[177] Qurän 4:101

Anas رَضِيَ اللهُ عَنْهُ reported:

خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ المَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى المَدِينَةِ.

We travelled with the Prophet from Medina to Mecca and offered two Rakat (for every prayer) till we returned to Medina.[178]

The least amount of travel in which shortening of Saläh become compulsory and breaking fast in Ramaẓän becomes permissible is the one covering a distance of three days out of the shortest days of the year by foot or on camel with average speed[179].

If a person covers a distance of three days in, say, one hour on a fast vehicle like train or airplane, then also shortening of Saläh is compulsory for him.

Shortening of Saläh is compulsory for a traveler.

If a person performs the complete Saläh while in journey, he has committed a bad act.

The traveler should shorten the obligatory Saläh in Zuhr, Asr and Ishä.

So on these occasions, he should perform two Saläh-units as obligatory Saläh, instead of four.

He should not shorten the Saläh in Fajr and Maghrib.

Prerequisites for validity of the intention to travel[180]

For validity of the intention to travel, three things are prerequisites:

1. The person who has made the intention should be an adult.
   If he is a child, then shortening of Saläh will not be compulsory for him.
2. The person who has made the intention should be independent in his journey.
   Shortening of Saläh will not be compulsory if he is subordinate in the travel to a person who has not made the intention to travel.
   The intention of wife to travel will not be valid when his husband has not made that intention as she is subordinate to her husband.
   Similarly, the intention of a servant is not valid when his master has not intended to travel as the servant is subordinate to his master.
   The intention of a soldier to travel is also not valid when his commander has not made that intention as he is subordinate to his commander.
3. The (one-way) distance of the journey should not be less than three days by foot[181].

[178] Bukhärï 1081, Muslim 693, EQ 1028
[179] It amounts to about 89 km or, to be exact, 88.704 km. (Al Fiqh-ul Islämï wa Adillatuh 2/477)
[180] Travel or journey in Shari'ah: is the journey in which a person goes out of his city or village of residence with the intention of reaching a place at a distance of 88.704 km or more. If a person wanders around without the intention of reaching a specific place and traverses the entire world in the process, then he remains a resident and he should perform complete Salähs. (Al Mausüàt-ul Fiqhiyyat-ul Kuwaitiyyah 27/266)
[181] Equivalent to about 89 km.

When should shortening of Saläh be started?

Shortening of Saläh is permissible only when the traveler has come out of the village and crossed past its buildings.

Shortening of Saläh is permissible only when the traveler has come out of the city and crossed past its buildings and yards[182].

Shortening of Saläh does not become permissible by merely making the intention of travel as long as he has not left behind the village or the city.

If the person has come out of his house but not yet crossed past the yards of the city or the buildings of the village, then also shortening of Saläh is not permissible.

Shortening of Saläh is compulsory in all journeys no matter whether the journey was undertaken for an act of virtue like Haj or Jihäd[183], or for a permissible act like trading, or for a sinful act like thievery.

If a traveler completes a four-unit Saläh having sat for At Tahiyyät after the first two units, his Saläh will be valid. The last two Saläh-units will become supererogatory. However, such a Saläh is detestable as the ending Saläm has been relocated from its rightful position[184].

If a traveler completes a four-unit Saläh without sitting at the end of the first two units for a period in which At Tahiyyät may be recited, then his Saläh will be invalid. The reason is that shortening is a necessitation according to Hanafïs, not mere concession.

Period of shortening of Saläh

The traveler will keep performing shortened Salähs till he returns to and enters his city or village.

However, if during journey he intends to reside at a city or village for fifteen days or more, he will not shorten his Salähs.

If he intends to reside for less than fifteen days, he will keep performing shortened Salähs.

Similarly if he does not make intention of residing but remains at a place for years[185], he will keep performing shortenend Salähs.

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[182] Yard means the places set apart for the needs of the city like burying the dead, grazing cattle, playing games, etc.
[183] Jihäd is fighting with the purpose of exalting Alläh's dïn.
[184] At the end of the first two units.
[185] Without the intention of residing for fifteen days or more.

A traveler following a resident Imäm in Saläh and the reverse

It is permissible for a traveler to perform Saläh following a resident Imäm. The traveler should then complete the four-unit Salähs, following his Imäm.

A resident may also follow a traveler Imäm.

When a traveler is the Imäm for residents, he should, after completing his two units in a four-unit Saläh and performing the ending Saläm say out loud: "I am a traveler so you people complete your Saläh."

But the preferable way is to say out this before starting the Saläh as well as after completing his two units.

When a resident follower stands up to complete his Saläh after his traveler Imäm has performed the ending Saläm, he should not recite in the units. He should instead complete his remaining units without Qurän recitation like the follower whose ablution breaks during Saläh, so he goes back for ablution and returns to complete the missed out units.

If a person misses a four-unit Saläh during journey, he will late-perform it as two units, whether he does this during the journey or when resident.

If a person misses a four-unit Saläh while resident, he will late-perform it as four units no matter whether he does this during journey or while resident.

Kinds of residences and their rulings

Residences are of two kinds: (1) Principal and (2) Temporary

(1) Principal Residence

It is the city or village which the person has made his permanent residence irrespective of whether he is married in that place or not.[186]

Principal residence can be invalidated by another principal residence.[187]

[186] Principal residence is the city or village where a person stays with his wives and children – irrespective of whether it is his place of birth or not ¬– and he intends to live there permanently, not to migrate from there. (Al Mausüàt-ul Fiqhiyyat-ul Kuwaitiyyah 27/266)
The city or village of permanent residence of a man's wives is also treated as his principal residence. (Al Mausüàt-ul Fiqhiyyat-ul Kuwaitiyyah 27/267)
Thus, if a man has wives in two cities, then on entering either of the two, he will at once become a resident and so he will not shorten his Saläh. (Al Mausüàt-ul Fiqhiyyat-ul Kuwaitiyyah 44/57)
Principal residence can be one or more. If a person has wives and homes in two cities or villages and his wives do not intend to migrate from there, then he will have two principal residences. (Al Mausüàt-ul Fiqhiyyat-ul Kuwaitiyyah 27/267)

If a person migrates from his principal residence to a new city or village and makes it his permanent residence, then returns to his previous principal residence for any reason, he will perform shortened Salähs as it is no more his principal residence.

(2) Temporary Residence

It is a city or village where the person intends to stay for 15 days or more.

A temporary residence is invalidated by another temporary residence.

Temporary residence is invalidated by traveling out of it.

Temporary residence is also invalidated by returning to the principal residence.

Sick person's Saläh

Alläh said:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا. (القرآن ٢:٢٨٦)

Alläh does not obligate anyone beyond his capacity.

Alläh's Prophetﷺ said:

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ.

Pray while standing and if you cannot, pray while sitting and if you cannot do even that, then pray lying on your side." [188]

Leaving out Saläh is not permissible even when sick.

If a person is so sick that he is unable to perform the essential parts of Saläh in entirety, then he should complete all the essentials that he is able to.

A sick person who is unable to stand in Saläh should perform Saläh while sitting and do the bowing and prostrations.

Similarly a sick person for whom standing is very difficult on account of severe pain should perform Saläh while sitting and do the bowing and prostrations.

Likewise, if a person fears acquiring a new disease, aggravation of an already existing disease or delay in cure from a disease on account of standing in Saläh, he should perform Saläh while sitting.

[187] Principal residence is invalidated only when the person migrates forever to a new principal residence. A temporary residence does not invalidate his principal residence. If a person migrates to a new city or village making it his principal residence, taking with him his wive(s) and children and leaving forever his old principal residence, then the first place no more remains his principal residence. If he comes back here as a traveler he will perform two Saläh-units instead of four. (Al Mausüàt-ul Fiqhiyyat-ul Kuwaitiyyah 27/267)

[188] Bukhärï 1117, EQ 1059

If a person is unable to perform both of or either of bowing and prostrations, he should perform Salāh while sitting and perform bowing and/or prostrations by gesture.

If a person is bowing and prostrating by gesture, he should make his gesture for prostrations lower than his gesture for bowing.

If he does not make his gesture for prostrations lower than his gesture for bowing, his Salāh will be invalid.

It is not permissible to raise an object to perform prostration upon it.

If a sick person is unable to sit, then he should perform Salāh while lying with his back down and keeping his legs towards the Salāh-direction. He should keep his knees upright and his head raised upon a pillow so that his face is in the direction of the Salāh-direction. He should perform bowing and prostrations by gesture.

Similarly, if the person is unable to sit, it is permissible for him to lie on his side for Salāh and perform bowing and prostration by gesture.

Gesture will take the place of bowing and prostrations only when it is made with the head.

If the gesture is done with eyes, eyebrows or in the heart, the Salāh will not be valid.

If a person is unable to perform Salāh by gesture with head, he will late-perform the Salāhs of up to one day and night. Further to it, the Salāhs will not be obligatory for him.

If a person suffers from insanity or swoon and the insanity or swoon continues for more than five Salāhs, those Salāhs will not be obligatory for him.

If a person suffers from insanity or swoon and the insanity or swoon continues for up to five Salāhs or less, he should late-perform the Salāhs after regaining his health.

If a person starts his Salāh in standing position, then he feels himself incapable of standing, he should perform Salāh sitting if he can. If he is unable to sit also, then he should perform Salāh by gesture lying on bed.

Missing and lagging behind in Salah

Late-performing missed Salāh

Allāh said:

إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ﴿١٠٣﴾ (القرآن ٤:١٠٣)

Surely, Salah is an obligation on the believers that is tied up with time.

It is compulsory to perform the Salähs in their specific times.

Delaying a Saläh over its end-time-limit without an excusable difficulty is not permissible.

If a person delays his Saläh over its end-time-limit on account of an excusable difficulty, late-performing it after the end of the difficulty is essential.

Late-performing a missed obligatory Saläh is obligatory.

Late-performing a missed compulsory Saläh is compulsory.

Missed traditional and desirable Salähs need not be late-performed. However, if any of them was broken after it had been started, then late-performing it would be compulsory.

If a person misses the traditional as well as the obligatory units of Fajr, then he should late-perform the traditional units along with the obligatory units till a little before midday.

If he misses only the traditional Saläh of Fajr, then he should not late-perform it.

Keeping the missed Saläh and the current Saläh in order is compulsory.

Performing the current Saläh before performing the missed Saläh is not permissible.

Similarly, performing the various missed Salähs in order is also compulsory.

Thus, late-performing a missed Zuhr Saläh before the missed Fajr of the same day is not permissible.

Performing obligatory Salähs and Witr in order is also compulsory.

Performing Fajr before late-performing the previous night's missed Witr is not permissible.

Performing the various missed Salähs in order and keeping the missed Saläh and the current Saläh in order is compulsory only when the number of missed Salähs other than Witr has not reached six.

If the number of missed Salähs is less than six and the person intends to late-perform them, then it will be compulsory for him to perform them in order. He should, for instance, late-perform Fajr before Zuhr and Zuhr before Asr.

In the following three cases, performing Salähs in order does not remain compulsory:

1. The number of missed Salähs other than Witr is six or more.
2. The person fears missing the current Saläh due to limited time remaining.
3. The person forgets that he has to late-perform a missed Saläh, and hence performs the current Saläh forgetfully.

If the sixth missed Saläh is Witr, it will be compulsory for the person to late-perform Witr before performing Fajr.

If, on account of the number of missed Salähs reaching six or more, performing them in order did not remain compulsory, then it will continue to be so even when the number of missed Salähs later becomes less than six. For example, a person missed ten Salähs, nine of which he late-performed and one still remains. Then he performs the current Saläh before late-performing the missed one, remembering that he has a missed Saläh upon him. This will be permissible and his Saläh will be valid as the compulsoriness of performing in order has lost effectiveness for him.

If a person performs the current Saläh while remembering that he has to late-perform a missed one, his current obligatory Saläh will become invalid, but this invalidity will be suspended.

If he performs five Salähs before late-performing the missed Saläh remembering all the while that he has a missed Saläh upon him, then the invalidity will lose effectiveness when the time for the fifth performed-on-time Saläh passes. All his five obligatory Salähs will be valid.

But if he late-performs the missed Saläh before the time for the fifth performed-on-time Saläh passes, then all the five obligatories will become invalid. These obligatories get converted to supererogatories. It will now be necessary for him to late-perform these five Salähs as well which he had performed before late-performing the single missed Saläh.

If there are many missed Salähs, the person needs to specify each of them when late-performing.

But if specifying each Saläh becomes difficult for him, then he will, of instance, make intention that he is performing his first missed Zuhr, or his last missed Zuhr.

Catching up with a congregational obligatory Saläh

A person starts an obligatory Saläh singly. But before he performs a prostration, the congregational obligatory Saläh begins there. Then he should break his Saläh by performing one ending Saläm while standing and join the congregation.

If a person has started obligatory Saläh of Fajr or Maghrib and performed a prostration too, then the congregational obligatory Saläh begins, he should break his Saläh and join the congregation.

If he started a four-unit obligatory Saläh and completed one Saläh-unit, then the congregational obligatory Saläh begins, he should singly perform the second unit too. Then he should perform the ending Saläm and join the congregation with the intention of performing the obligatory Saläh. The two units which he had performed singly will become supererogatory.

If the congregational Saläh begins after a person has singly performed three units of a four-unit Saläh, he should complete the fourth unit too singly. Then he should join the congregation behind the Imäm with the intention of performing a supererogatory, if it is Zuhr or Ishä. If it is Asr, he should not join the congregation.

If the congregational Saläh begins after a person has singly performed two units of a four-unit Saläh and stood up for the third unit but not yet performed a prostration of the third unit, then he should break

his Saläh with an ending Saläm while standing, then join the congregation with the intention of performing the obligatory Saläh.

If on the occasion of a Friday Saläh, a person has started the pre-obligatory four-unit traditional Saläh, then the Imäm comes out for sermon, the person should complete two units and perform the ending Saläm. After completing the obligatory Friday Saläh, he should late-perform this four-unit tradition.

If the congregation for obligatory Zuhr Saläh begins after a person has started the pre-obligatory four-unit traditional Saläh, he should complete two units and perform the ending Saläm. He should then join the congregation and late-perform this four-unit tradition after completing the obligatory.

If a person enters mosque after the congregational obligatory Saläh has started, he should join the congregation instead of engaging in a traditional Saläh, except in Fajr.

If a person enters mosque after the congregational obligatory Fajr Saläh has started, he should perform the pre-obligatory two-unit tradition outside the mosque or in a distant corner, if it appears overwhelmingly probable to him that he will be able to catch up with the Imäm in the second Saläh-unit.

If he fears missing the time of Fajr for the obligatory two units or the congregation, he should perform the obligatory and leave out the two-unit tradition.

If a person catches up with the Imäm during bowing, he has de jure caught up with that entire unit.

If the Imäm raises his head before the person bows, then he has de jure missed that entire unit.

It is detestable to go out of a mosque after Saläh-call has been made up to the completion of the congregational Saläh.

Going out of mosque after Saläh-call has been made is not detestable for a person who is Imäm or Saläh-announcer at another mosque.

If congregational Saläh for Zuhr or Ishä begins when a person in the mosque has already performed it, it will be detestable for him to go out of the mosque. He should instead join the congregation with the intention of performing a supererogatory Saläh.

If congregational Saläh for Fajr, Asr or Maghrib begins when a person has already performed it singly, then going out of the mosque is not detestable for him.

Penalty for Saläh and fast

If a sick person becomes capable of late-performing missed Salähs, though by gesture, but he dies before late-performing them, it will be compulsory for him to make a will to his testamentary guardian to pay the penalty of missed Salähs.

Similarly, if a sick person becomes capable of late-performing missed fasts, but dies before late-performing them, it will be compulsory for him to make a will to his testamentary guardian to pay the penalty of missed Salähs.

If the sick person dies before late-performing the missed Witr Salähs at the time of which he was capable, then also it will be compulsory for him to make a will to his testamentary guardian to pay its penalty.

The guardian will pay the penalty out of a third of the inheritance.

The penalty for Saläh of each of the five times is: 1.632 kg of wheat or its market-price, or 3.264 kg of barley or its market-price.[189]

The penalty for fast of each day is: 1.632 kg of wheat or its market-price, or 3.264 kg of barley or its market-price.

It is permissible for the testamentary guardian to pay the penalty for all Salähs to a single poor person.

It is also permissible for him to pay the penalty for all fasts to a single poor person.

However, in case of the penalty for expiation of a vow, it is not permissible to pay one poor person in one day more than 1.632 kg of wheat or its equivalent.

If the deceased did not make a will for payment of penalty, yet the testamentary guardian by himself paid on his behalf, then it is hoped that it will be accepted by Alläh.

It is not valid for the testamentary guardian to fast on behalf of the deceased in lieu of the latter's missed fasts.

It is not valid for the testamentary guardian to perform Saläh on behalf of the deceased in lieu of the latter's missed Salähs.

If the sick person dies before he becomes capable of performing Saläh by gesture, making a will for payment of penalty will not be necessary for him, no matter whether the missed Salähs were many or few.

Similarly, if a sick person dies before he becomes capable of observing the fasts he missed during the period of his death-sickness, it will not be necessary for him to make the will, no matter whether the missed fasts were many or few.

Likewise, if a traveler dies before becoming resident, it will not be necessary for him to make a will for payment of the penalty of fasts.

[189] = 1/2 sä' of wheat or its market-price, or one sä' of barley or its market-price.

Rulings of prostrations of forgetfulness

If a person leaves out an essential act of Saläh, it will be invalid and it will be compulsory for him to repeat the Saläh.

The deficiency in Saläh will not be remedied by prostrations of forgetfulness nor by any other thing, no matter whether he left out the essential act intentionally or forgetfully.

If a person leaves out a compulsory act of Saläh intentionally, then he is a sinner. His Saläh is invalid and it is compulsory for him to repeat the Saläh. The deficiency in Saläh cannot be remedied by prostrations of forgetfulness.

If a person leaves out a compulsory act of Saläh forgetfully, it is compulsory for him to perform prostrations of forgetfulness. The deficiency in his Saläh will be remedied by these prostrations.

Thus, prostrations of forgetfulness are compulsory in the following cases:

1. The person leaves out recitation of the Quränic chapter of Fätihah forgetfully in both or either of the first two units of an obligatory Saläh.
   Same will be the ruling if he leaves out recitation of the chapter of Fätihah forgetfully in any of the units of a supererogatory or Witr Saläh.
2. The person forgets additional Quränic recitation[190] in the first two units of an obligatory Saläh, then does this recitation in the last two units.
3. He forgets throughout the Saläh the additional Quränic recitation in both or either of the first two units of an obligatory Saläh.
   Same will be the ruling if he forgets the additional recitation in any unit of a supererogatory or Witr Saläh.
4. He recites Fätihah twice. In this case, he has delayed the additional Quränic recitation from its rightful position.
5. He performs only one prostration and stands up for the next unit. Then in that or later unit, he performs the two prostrations of that unit as well as the prostration he missed earlier. In this case, his Saläh will be valid and prostrations of forgetfulness will be compulsory for him.
6. He leaves out forgetfully the first At Tahiyyät sitting in a three- or four-unit Saläh, no matter whether he left it out in an obligatory Saläh or a supererogatory Saläh.
   If a person leaves out the first At Tahiyyät sitting in an obligatory Saläh forgetfully and stands up completely for the third unit, he should continue the third unit instead of returning for the sitting. Later, he should perform the prostrations of forgetfulness as he has left out the compulsory act of the first At Tahiyyät sitting.
7. He leaves out the recitation of At Tahiyyät forgetfully.
8. He forgets to say the Qunüt Takbïr in a Witr Saläh.
9. He forgets reciting the Qunüt supplication before bowing in a Witr Saläh.
10. The Imäm recites audibly in a Saläh of inaudible recitation.
11. The Imäm recites inaudibly in a Saläh of audible recitation.

[190] Recitation in addition to Fätihah.

12. He does more than At Tahiyyät recitation in the first At Tahiyyät sitting, like forgetfully reciting the blessings supplication for the Prophet ﷺ after completing the At Tahiyyät, or staying silent for a period in which one of the smallest essentials of Saläh may be performed.

Other rulings related to the prostrations of forgetfulness

Prostrations of forgetfulness are compulsory for both Imäm and Imäm-followers due to the Imäm's forgetfulness.

Prostrations of forgetfulness are not compulsory if an Imäm-follower forgets something while following the Imäm.

Prostrations of forgetfulness will be compulsory if the Imäm-follower forgets while completing his missed units after the Imäm has performed the ending Saläms.

If an Imäm performs prostrations of forgetfulness after it became compulsory for him, then it will be compulsory for the Imäm-followers to follow him in the prostrations of forgetfulness.

If prostrations of forgetfulness become compulsory for a person, yet he leaves them out intentionally, then he will be a sinner. Repeating the Saläh will be compulsory for him.

If a person leaves out more than one compulsory act forgetfully, then also two prostrations of forgetfulness will be enough for him.

If a person leaves out the first At Tahiyyät sitting in an obligatory Saläh forgetfully and begins standing up, then he should return to the sitting provided he has not completely stood up straight. At the time of returning, if he was closer to standing, he should perform the prostrations of forgetfulness and if he was closer to sitting, he should not perform them.

If a person forgets the first At Tahiyyät sitting in a supererogatory Saläh, he should return to the sitting as soon as he remembers, even if he has completely stood up straight. Later, he should perform the prostrations of forgetfulness.

If a person forgets the last At Tahiyyät sitting and stands up, he should return to the sitting unless he has performed a prostration of the fifth unit. Later he should perform the prostrations of forgetfulness.

If a person forgets the last At Tahiyyät, stands up and performs a prostration of the next unit, his obligatory Saläh will become supererogatory. He should perform the sixth unit in Zuhr, Asr and Ishä, and the third unit in Fajr. Afterwards, he should repeat the obligatory Saläh.

If a person sits and recites At Tahiyyät in the last At Tahiyyät sitting, then stands up thinking that it was the first At Tahiyyät sitting, he should return to the sitting and perform the ending Saläm without repeating the At Tahiyyät.

If a person performs the ending Salām with the intention of exiting the Salāh when prostrations of forgetfulness were compulsory for him, he should immediately on remembering perform the prostrations of forgetfulness unless he has done an act that is contrary to the state of Salāh, like turning away from the Salāh direction or talking.

If a person performing a four-unit Salāh mistakenly thinks that he has completed his Salāh, so he performs the ending Salām, then he comes to know that he has performed two units only, then should continue with the Salāh. He should perform the left out units and prostrate for forgetfulness.

Method of prostrations of forgetfulness

A person for whom prostrations of forgetfulness are compulsory should complete At Tahiyyāt in the last At Tahiyyāt sitting and perform one ending Salām to his right. He should then say the Takbīr and perform two prostrations like the normal prostrations of Salāh. Then he should sit and recite At Tahiyyāt which is compulsory. After this he should recite the blessings supplication for the Prophet صلى الله عليه وسلم and the last supplication meant for himself. Next, he should perform the two ending Salāms for exiting the Salāh.

If he prostrates for forgetfulness before perform the Salām, his Salāh will be valid but this act is undesirable.

When are the prostrations of forgetfulness not required?

1. Prostrations of forgetfulness are not required in Friday Salāh if the congregations is very large. This is to avoid confusion for the Imām-followers.
2. Prostrations of forgetfulness are not required in Ïd Salāhs if the congregation is very large.
3. They are not required in Fajr if after performing the ending Salām, the sun rises.
4. They are not required in Asr if after performing the ending Salām, the sun turns red.
5. They are not required if after the ending Salām, an act contrary to Salāh is done forgetfully like talking.

In all the above cases, repeating the Salāh is not compulsory.

When does the Salāh become invalid due to doubt and when does it not?

If during a Salāh, the person falls in doubt about the number of Salāh-units performed and this doubt has occurred to him for the first time, then his Salāh becomes invalid. Repeating the Salāh will be compulsory for him.

If a person doubts about the number of Salāh-units after the ending Salām, his Salāh will not be invalid.

If a person after performing the ending Saläms feels certain that he has left out one or more Saläh-units, he should perform the left out units unless he has done an act contrary to Saläh. If he has done an act contrary to Saläh like talking, he should repeat the complete Saläh.

If a person falls in doubt most of the time and the doubt has become a kind of habit for him, he should act upon what appears overwhelmingly probable to him. If neither side of the doubt appears overwhelmingly probable, then he should act according to the lower of the Saläh-units regarding which he is in doubt. But he should sit after each Saläh-unit considering it to be his last unit. In the end he should perform the prostrations of forgetfulness.

Rulings of prostration of recitation

A prostration of recitation is compulsory when any of the following three things happens:

1. A person recites a verse of prostration no matter whether he heard it or not. Similarly prostrations of recitation become compulsory when a person recites the Arabic word of "sajdah" (prostration) from a Quränic verse of prostration along with a word before it or after it.
2. He hears a verse of prostration no matter whether he intended it or not.
3. He follows an Imäm who has recited a verse of prostration no matter whether the Imäm-follower heard the recitation of the verse or not[191].

Prostration of recitation is not compulsory for women undergoing menstruation or postnatal discharge.

If an Imäm-follower recites a verse of prostration, then also prostrations are not compulsory, neither for the Imäm nor for the Imäm-follower.

Prostration of recitation is not compulsory for a sleeping person, an insane person, a child or a Disbeliever.

Prostration of recitation is not compulsory when the verse is heard from a non-human being like a parrot.

Prostration of recitation is not compulsory when one hears the verse from a device like tape recorder or cell phone.

At times, it is compulsory to perform prostration of recitation *immediately* while at others it can be delayed.

It is permissible to delay performing prostration of recitation if it has become compulsory outside Saläh. So, outside Saläh, if the person delays the prostrations, he will not be a sinner. However, delaying it is undesirable.

[191] In case there is no loud speaker and the congregation is so large that the Imäm's voice does not reach the last rows, then it may happen that the Imäm recites a verse of recitation which the Imäm-followers in the last rows do not hear.

Performing the prostration of recitation *immediately* is compulsory if it has become compulsory inside Salāh. This happens if a person recites a verse of prostration during Salāh. In this case, performing it *immediately* is compulsory.

Performing the prostration *immediately* means that the gap between the recitation of the verse of prostration and the actual prostration should not be longer than the time required for reciting three small verses of the holy Qurān. This period is called the period of immediacy.

If a period of time longer than that required for reciting three verses passes between the recitation and the prostration, then it will not be called immediate.

If a person did not perform the prostration in Salāh, instead he bowed before the period of immediacy ended and he intended the prostration of recitation with this bowing, then it will be sufficient for him.

Similarly, if he does not perform the prostration of recitation but performs the usual prostrations of Salāh before the period of immediacy ends, then also it will be sufficient, no matter whether he intended performing the prostration of recitation or not.

If the period of immediacy has ended, then neither the bowing nor the prostrations of Salāh will suffice for the missed prostration of recitation. As long as he is in the Salāh, it will be compulsory for him to late-perform it with a special prostration.

If he has exited the Salāh, he should not late-perform it outside the Salāh as the time for it has expired. However, if he exits the Salāh through the ending Salām, then he should late-perform it provided he has not performed a Salāh-invalidating act.

Other rulings related to prostration of recitation

If the Imām and the Imām-followers hear a verse of prostration from a person who was not accompanying them in the Salāh, then the Imām and the Imām-followers should perform the prostration of recitation after completing the Salāh.

If they perform this prostration of recitation in the Salāh, the prostration will be invalid but their Salāh will not be broken.

If a person, not in Salāh, hears a verse of prostration from an Imām, and he subsequently follows the Imām in the Salāh before the Imām has prostrated for that verse, then he should follow the Imām in the prostration.

If a person hears a verse of prostration from an Imām, then joins him in the Salāh in that very Salāh-unit but after the Imām has performed the prostration for that verse, then he will be considered de jure to have caught up with the prostration. So he should not perform the prostration of recitation – neither in the Salāh nor outside the Salāh.

If a person recites a verse of prostration outside Saläh and does not perform the prostration, then stands up for Saläh *without changing his place* and recites the same verse in the Saläh and prostrates for it, then this prostration inside Saläh will be sufficient for him in place of the two prostrations of recitation.

If a person repeatedly recites a verse of prostration while staying at the same place, then one prostration will be sufficient for him.

If a person recites a verse of prostration at a place, then changes his place and repeats recitation of the same verse, then two prostrations of recitation will be compulsory for him.

Change of place occurs when a person moves from one place to another.

Different portions of a room are considered de jure as a single place, no matter whether the room is small or large.

Different portions of a mosque are considered de jure as a single place, no matter whether the mosque is small or large.

If the place of a listener changes repeatedly, he will have to perform the prostration for each instance of recitation of the verse, no matter whether the place of the reciter changed or not.

It is detestable to recite a Quränic chapter containing a verse of recitation and skip the verse of recitation.

If a listener is not in a position to perform prostration, then it is desirable for the reciter to recite the verse of prostration inaudibly.

Manner of performing prostration of recitation

The person should stand/sit up and go down for a single prostration saying Takbïr[192] and lay his forehead on the floor. Then he should raise his forehead from the prostration saying Takbïr again. He should not raise his hands while saying Takbïrs, nor recite At Tahiyyät, nor perform the ending Saläm after completing the prostration.

There is only one essential part of prostration of recitation: placing the forehead on the floor, or an act which is de jure equivalent to it, like bowing or gesture for a sick person.

The two Takbïrs preceding and succeeding the prostration are traditions.

It is desirable to stand up for performing the prostration of recitation.

The prerequisites for validity of prostration of recitation are same as those for Saläh. The only exception is the prohibitive words of Saläh which is a prerequisite in Saläh but not so in prostration of recitation.

[192] Saying اَللّٰهُ أَكْبَر (Allähu Akbar) which means Alläh is the greatest.

Verses of prostration

Prostration of recitation is compulsory for 14 verses of the holy Qurän:

	Chapter	Chapter No.	Verse No.
1	Al A'räf	7	206
2	Ar Ra'd	13	15
3	An Nahl	16	50
4	Al Isrä / Banü Isräïl	17	109
5	Maryam	19	58
6	Al Haj	22	18
7	Al Furqän	25	60
8	An Naml	27	26
9	Alif Läm Mïm As Sajdah	32	15
10	Säd	38	24
11	Hä Mïm As Sajdah / Fussilat	41	38
12	An Najm	53	62
13	Al Inshiqäq	84	21
14	Al Alaq	96	19

Friday Saläh

Alläh said:

إِذَا نُودِيَ لِلصَّلٰوةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝٩ (القرآن ٦٢:٩)

When the call for Saläh is proclaimed on Friday, hasten for the remembrance of Alläh, and leave off business. That is much better for you, if you only knew.

Alläh's Prophet ﷺ said:

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا. (مسلم: ٨٥٧)

He who performed ablution well, then came to Friday prayer, listened (to the sermon), kept silence, all (his sins) between that time and the next Friday would be forgiven with three days extra. And he who touched pebbles caused an interruption. (EQ 9121)

Alläh's Prophet ﷺ said:

مَنْ تَرَكَ ثَلَاثَ جُمَعٍ تَهَاوُنًا بِهَا، طَبَعَ اللَّهُ عَلَى قَلْبِهِ. (سنن أبي داوٗد: ١٠٥٢)

He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Alläh will print a stamp on his heart. (EQ 15742)

Friday Saläh consists of two Saläh-units performed audibly. It is an individual obligation in its own right. It is not a substitute of Zuhr. However, if a person misses Friday Saläh, the four Saläh-units of Zuhr become obligatory for him.

Prerequisites for Friday Saläh to become obligatory

Friday Saläh is obligatory for a person who fulfills the following prerequisites:

1. He should be a male. Friday Saläh is not obligatory for a female.
2. He should be free. Friday Saläh is not obligatory for a slave.
3. He should be resident in a city[193] or a large village equivalent de jure to a city. So, it is not obligatory for a traveler, nor for a person residing in a village.
4. He should be healthy. It is not obligatory for a sick person.
5. He should be safe. It is not obligatory for a person who is hiding in fear of a tyrant.
6. He should be able to see. It is not obligatory for a blind person.
7. He should be capable of walking. It is not obligatory for a person incapable of walking.

If a person on whom Friday Saläh is not obligatory, performs it, then his Saläh will be valid and the obligatoriness of Zuhr upon him will become void. In fact, it is desirable for him to perform Friday Saläh.

However, a woman should perform Zuhr in her house as she has been forbidden from attending congregational Saläh.

Prerequisites for validity of Friday Saläh

Friday Saläh is valid only if the following conditions are met:

1. City or its outskirts: Friday Saläh is not valid in villages[194].
   Holding Friday Saläh at several places in a city and its outskirts is valid.
2. Either the sovereign Caliph or his deputy[195] should be present in the Friday Saläh.
3. The Friday Saläh should be held in the time of the Zuhr Saläh. It will not be valid if it is held before or after the time of Zuhr Saläh.
4. Arabic Sermon: It should be delivered in the time of Zuhr Saläh and before performing the Friday Saläh.
   It is essential that at least one person out of those for whom Friday Saläh is obligatory should be present to listen to the sermon.
5. General permission: The place where Friday Saläh is being held should be open to all who want to enter. Friday Saläh is not valid in a house whose gate has been closed to prevent people from entering.
6. Performing in congregation: Friday Saläh is not valid if the people perform it individually.

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[193] Jurists have held differing opinions regarding the definition of city. The famous definition is that a city is a locality that has a Muftï, an Amïr and a Qäzï who is authorized to implement most of the Alläh-decreed punishments. (A Muftï is an expert in Islamic jurisprudence who suggests to the ignorant people the Islamic rulings pertaining to their particular situations. An Amïr is a governor with full executive powers. A Qäzï is a judge who gives verdict in disputes and decides the punishments for crimes.)
Jurists of later times are of the opinion that a city is a locality where the largest mosque is not sufficient for all its inhabitants. And a village is a locality not meeting this criteria.

[194] i.e. small villages which are not equivalent de jure to city.

[195] Jurists of later times have delivered the ruling that Friday Saläh and Ïd Saläh should be held even in the absence of Muslim sovereign or his deputy in countries without Islamic government, Muslim sovereign (caliph) and his deputies. The local Muslims should appoint the Imäm for Saläh and the Qäzï through mutual consultation and consensus.

Congregation for a Friday Saläh is valid if there are at least three men other than the Imäm. If a traveler or a sick person is the Imäm in Friday Saläh, it will be valid.

Traditions of the Arabic sermon

The following things are traditions in the Arabic sermon:

1. The sermon-deliverer should be free from de facto and de jure filths.
2. The sermon-deliverer should be covering his organs to be hidden.
3. The sermon-deliverer should sit on the pulpit before starting the sermon.
4. Saläh-call should be delivered in front of the sermon-deliverer.
5. He should deliver the sermon while standing.
6. He should start the sermon with praise of Alläh.
7. He should extol Alläh as is appropriate for Him.
8. He should deliver the two testimonies regarding oneness of Alläh and the prophethood of Muhammadصلى الله عليه وسلم.
9. He should recite the supplication of blessings upon the Prophetصلى الله عليه وسلم.
10. He should counsel and exhort the people and recite at least one verse of the holy Qurän.
11. He should deliver two sermons separating them with a short sitting.
12. He should begin the second sermon as well with praise and extolment of Alläh and supplication for blessings upon the Prophetصلى الله عليه وسلم.
13. He should supplicate for and seek Alläh's forgiveness for all male and female Believers during the second sermon.
14. The Arabic sermon should be delivered in a loud voice so that the audience is able to hear.
15. He should keep the sermon short, to the length of a Quränic chapter in the Tiwäl e Mufassal[196] category.

Other rulings related to Friday Saläh

At the first Saläh-call, it is compulsory to hasten and leave off business.

When the Imäm comes out for the Arabic sermon, then neither Saläh nor conversation is permitted. So one should neither respond to a Saläm greeting nor respond to a sneezer till the Friday Saläh is over.

It is detestable for the sermon-deliverer to lengthen the Friday sermon.

It is detestable for the sermon-deliverer to leave out any of the traditions of the Arabic sermon.

It is detestable for those attending the Arabic sermon to eat, drink, play about or turn around.

On standing up at the pulpit, the sermon-deliverer should not say the Saläm-greeting to the audience.

If a person catches up the Friday Saläh during At Tahiyyät or during a prostration of forgetfulness, then he has caught up with the Friday Saläh, and he should complete only two Saläh-units after the Imäm's ending Saläm.

[196] Tiwäl e Mufassal comprises Quränic chapters 49 to 85.

It is detestable for the excused and the prisoners to perform Zuhr Salāh in congregation on Friday inside a city.

Rulings of the two Ïds

Anas رَضِيَ اللهُ عَنْهُ reports:

قَدِمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا، فَقَالَ: مَا هَذَانِ الْيَوْمَانِ؟ قَالُوا: كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى، وَيَوْمَ الْفِطْرِ."[197]

When Allāh's Prophetﷺ came to Madinah, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. Allāh's Prophetﷺ said: Allāh has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast (Ïd of sacrifice and Ïd of fast-breaking).

The Salāhs of the two Ïds is compulsory. It consists of two Salāh-units in which Qurān is recited audibly. It is performed after the sun has risen up by around the length of a spear. It contains special Takbīrs called Additional Takbīrs: three in the first Salāh-unit after saying the invocation of Subḣānak-allāhumma[198] and three in the second Salāh-unit before bowing. The Arabic sermon for the Ïd Salāhs is delivered after the Salāh.

For whom is the Ïd Salāh compulsory?

Ïd Salāh is compulsory only for those people on whom Friday Salāh is obligatory.

Thus, Ïd Salāh is compulsory for a healthy, free, resident and secure man capable of seeing and walking.

Ïd Salāh is not obligatory for woman, sick man, slave, traveler, blind man and a man living in fear.

Similarly, Ïd is not compulsory for a man who is unable to walk.

If the people on whom the Ïd Salāh is not obligatory perform it with other people, their Salāh will be valid.

Prerequisites for validity of Ïd Salāh

Ïd Salāh will be valid only if the following prerequisites are fulfilled:

1. The place should be a city or its outskirts.
2. The Muslim sovereign or his deputy should be present in the Ïd Salāh.
3. General permission to attend the Salāh
4. Congregation: The congregation for Ïd Salāh is valid if one person other than the Imām is present.

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[197] Abū Dawūd 1134, EQ 15824

[198] سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ. (Subḣānak-allāhumma wa biḣamdika wa tabārak-asmuka wa ta`ālā jadduka wa lā ilāha ghairuk.)

5. The time: The time for Ïd Saläh starts when the sun rises to almost the height of a spear and ends when the sun reaches the zenith.

Ïd Saläh is valid without the Arabic sermon but it is detestable.

Ïd Saläh is valid if the Arabic sermon is delivered before the Saläh but it is detestable.

Desirable acts for the day of fast-breaking

The Ïd of fast-breaking occurs on the 1st of Shawwäl, the 10th month of the Islamic Hijrï calendar.

The following acts are desirable on the day of the Ïd of fast-breaking:

1. Getting up early from sleep
2. Performing Fajr Saläh in the local mosque
3. Cleaning the mouth with a tooth-stick
4. Bathing
5. Wearing one's best garments
6. Applying perfume
7. Eating before going to the special mosque for Ïd
8. Paying the charity of fast-breaking before going to the special mosque for Ïd, if it is compulsory for him
9. Giving more in charity as per his means
10. Displaying cheerfulness and jubilation
11. Going early to the special mosque for Ïd walking and saying Takbïr inaudibly: He should stop saying Takbïrs upon reaching the special mosque.
12. Returning from the special mosque by another way.

It is detestable to perform supererogatory Salähs before the Ïd Saläh at home.

It is detestable to perform supererogatory Salähs before the Ïd Saläh in the special mosque.

Performing supererogatory Salähs after the Ïd Saläh is detestable in the special mosque for Ïd, but not at home.

Manner of performing the Salähs of the two Ïds

The person intending to perform Ïd Saläh should stand behind the Imäm with the intention of performing Ïd Saläh[199] and following the Imäm. He should say the prohibitive Takbïr, then recite the invocation of Subḧänak-allähumma[200] and say Takbïrs thrice with the Imäm. For each Takbïr, he should raise his hand up to the level of his ears. After the three Takbïrs, he should get quiet. The Imäm would recite inaudibly: أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ (A`üzu billähi minash shaiẗän-ir rajïm[201]) and بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[199] On the day of the Ïd of fast-breaking, he should make the intention of performing the Saläh for the Ïd of fast-breaking. On the day of the Ïd of sacrifice, he should make the intention of performing the Saläh for the Ïd of sacrifice.

[200] سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ. (Subḧänak-allähumma wa biḧamdika wa tabärak-asmuka wa ta`älä jadduka wa lä iläha ghairuk.)

[201] I seek refuge with Alläh from Satan, the outcast. (Bukhärï 6115, EQ 5766)

(Bismilläh-ir Raḧmänir Raḧïm[202]). Then he should recite audibly the Quränic chapter of Fätihah followed by another Quränic chapter. It is desirable for the Imäm to recite the Quränic chapter of Al A'lä in the first Saläh-unit. The Saläh-performer should then bow and prostrate along with the Imäm as one does in the five daily Salähs. When he stands up with the Imäm for the second Saläh-unit, he should stand without saying anything. The Imäm will then recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismilläh-ir Raḧmänir Raḧïm[203]) inaudibly followed by the audible recitations of Al Fätihah and another Quränic chapter. It is desirable for the Imäm to recite Al Ghäshiyah in the second Saläh-unit. When the Imäm completes the recitations and says the three Takbïrs, he should also say them. For each additional Takbïr, he should raise his hands up to the level of his ears. Then he should bow[204], prostrate and complete the rest of the Saläh like the daily Salähs. On completion of Saläh, the Imäm should deliver two Arabic sermons in which he will teach the people the rulings of the corresponding Ïd.

If the Imäm says the additional Takbïrs of the second Saläh-unit before reciting Al Fätihah, then it is valid. But the preferable method is to first complete the recitations and then say the additional Takbïrs in the second Saläh-unit.

It is permissible to postpone the Saläh of Ïd to the next day if there is an excusable difficulty.

If a person misses Ïd-Saläh with the Imäm, he should not late-perform it as it is not valid without congregation.

Rulings of the Ïd of sacrifice

The Ïd of sacrifice occurs on the 10th of Zul Ḧijjah, the 12th month of the Islamic Hijrï calendar.

Rulings of the Ïd of sacrifice are similar to those for the Ïd of fast-breaking and the Saläh of the Ïd of sacrifice is similar to the Saläh of the Ïd of fast-breaking.

The only exceptions are:

1. The man should eat after Saläh on the occasion of the Ïd of sacrifice.
2. He should say the Takbïrs on the way audibly.
3. The Imäm should teach the rulings of sacrifice and the Takbïrs of Tashrïq[205] in the Arabic sermon of the Ïd of sacrifice.
4. If there is an excusable difficulty, then it is permissible to postpone the Saläh of the Ïd of sacrifice to the 12th of Zul Ḧijjah.

It is compulsory to say the Takbïr of Tashrïq once audibly – starting from the Fajr Saläh on the 9th of Zul Ḧijjah and ending at the Asr Saläh on the 13th of Zul Ḧijjah. It is compulsory for every person who

[202] With the name of Alläh, the All-Merciful, the Very-Merciful.
[203] With the name of Alläh, the All-Merciful, the Very-Merciful.
[204] The Imäm will perform bowing with the fourth Takbïr. In the fourth Takbïr, none should raise his hand.
[205] Takbïr of tashrïq: saying اَللهُ أَكْبَرُ، اَللهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، اَللهُ أَكْبَرُ، وَلِلّٰهِ الْحَمْدُ (Allähu akbar, Allähu akbar, Lä iläha illalläh, wallähu akbar, Allähu akbar, wa lillähil ḧamd) meaning: "Alläh is the greatest. Alläh is the greatest. There is no god but Alläh. Alläh is the greatest. Alläh is the greatest. All praise be to Alläh."

performs an obligatory Salāh, no matter whether he performs the Salāh in congregation, or as singleton, whether he is a traveler or a resident, a man or a woman, a villager or a city-dweller.

Eclipse Salāh

Imām Bukhārī quotes Abū Bakrah رَضِيَ اللهُ عَنْهُ as saying:

خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ يَجُرُّ رِدَاءَهُ، حَتَّى انْتَهَى إِلَى المَسْجِدِ وَثَابَ النَّاسُ إِلَيْهِ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ، فَانْجَلَتِ الشَّمْسُ، فَقَالَ: «إِنَّ الشَّمْسَ وَالقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذَاكَ فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بِكُمْ» (البخاري ١٠٦٣)

In the life-time of the Allah's Apostle (p.b.u.h) the sun eclipsed and he went out dragging his clothes till he reached the Mosque. The people gathered around him and he led them and offered two Rakat. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over." (EQ 1011)

It is tradition to perform two or four Salāh-units in congregation at the time of solar eclipse.
The congregational Salāh is emphasized tradition at the time of solar eclipse.
At the time of lunar eclipse, congregational Salāh is not a tradition. People should perform Salāh individually without congregation at the time of lunar eclipse.
There is no Salāh-call, Salāh-start-call, or the Arabic sermon. Instead, the announcement should be made with these words: اَلصَّلَاةُ جَامِعَةٌ (Congregate for Salāh.)
It is tradition for the Imām to make the recitation, bowing and prostration long in the Salāh of solar eclipse.
On completion of the Salāh, the Imām should start supplication and the Imām-followers should say آمِيْن (Āmīn[206]) at his supplications. This should go on till the sun comes out of the eclipse.

Rain-prayer

Abdullāh Ibn Abbās reported:

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُتَبَذِّلًا مُتَوَاضِعًا، مُتَضَرِّعًا، حَتَّى أَتَى الْمُصَلَّى - زَادَ عُثْمَانُ، فَرَقَى عَلَى الْمِنْبَرِ، ثُمَّ اتَّفَقَا، - وَلَمْ يَخْطُبْ خُطَبَكُمْ هَذِهِ، وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ، وَالتَّضَرُّعِ، وَالتَّكْبِيرِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، كَمَا يُصَلِّي فِي الْعِيدِ. (أبو داود ١١٦٥)

The Apostle of Allah (peace_be_upon_him) went out wearing old clothes in a humble and lowly manner until he reached the place of prayer. He then ascended the pulpit, but he did not deliver the sermon as you deliver (usually). He remained engaged in making supplication, showing humbleness (to Allah) and uttering the takbir (Allah is most great). He then offered two rak'ahs of Salāh as done on the 'Id (festival). (EQ 15857)

In Arabic, it is called Šalāt-ul Istisqā'. Istisqā' literally means asking Allāh to provide water when in need. It has been established that Allāh's Prophetﷺ went for rain-prayer and supplicated to Allāh.

[206] Āmīn: So be it!

According to Imäms Abü Yüsuf and Muhammad, the Imäm should lead the Saläh for rain. The Saläh will consist of two Saläh-units and the Quränic recitation in it will be audible. After the Saläh, the Imäm should deliver two Arabic sermons[207].

It is desirable that the people go out of the populated region of the locality three days without break for the Saläh for rain.

It is desirable that the people should go walking in old, washed clothes or clothes with patches. They should walk obsequiously, humbly and submissively keeping their heads lowered.

It is desirable that the people give something in supererogatory charity every day before going out for Saläh.

It is desirable that they observe fast.

It is desirable that they repeatedly seek Alläh's forgiveness from sins.

It is desirable that they take their animals, old people and children along with them.

The Imäm should stand up for supplication facing the Saläh-direction with raised hands.

The Imäm-followers should sit facing the Saläh-direction and say Ämïn at the Imäm's supplications.

In his supplication, the Imäm should say this:
اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا، مَرِيئًا مَرِيعًا، نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ. اللَّهُمَّ اسْقِ عِبَادَكَ، وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَحْيِ بَلَدَكَ الْمَيِّتَ. اللَّهُمَّ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ. (أبو داود ١١٦٩، ١١٤٦، ١١٤٣)

O Allah! give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it now without delay. O Allah! Provide water for Thy servants and Thy cattle, display Thy mercy and give life to Thy dead land. O Allah, Thou art Allah, there is no deity but Thou, the Rich, while we are the poor. Send down the rain upon us and make what Thou sendest down a strength and satisfaction for a time. (EQ 15859, 15866, 15863)

[207] In the opinion of Imäm Abü Hanïfah, the congregation for Saläh for rain is not a tradition.

Funeral rites

What should be done to a person approaching death?

Alläh's Prophetﷺ said:

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ. (أبو داود ٣١١٦، إي كيو ١٤٨٠٠)

If a person's last words are "there is no god but Alläh", he shall enter Paradise.

When the signs of approaching death appear on a person, it is tradition to make him lie on his right side with his face towards Ka'bah. It is also permissible to make him lie on his back so that his feet are in the direction of Ka'bah. His head is raised a little so that he faces Ka'bah.

When the signs of approaching death appear on a person, it is desirable to prompt him to recite the two testimonies[208]. The method of prompting is that someone else should audibly recite the two testimonies near him so that the dying person is able to hear him. However, he should not be ordered: "Recite". If perchance, he says "No", this will lead to ill-opinion among the people about him.

It is desirable to bring the most beloved of his family-members, relations and neighbors to him.

Reciting the Quränic chapter of Yäsïn near him is also desirable as a hadith tells us:

مَا من مَرِيض تقْرَأ عِنْده "يٰسٓ" إِلَّا مَاتَ رَيَّان وَحشر يَوْم الْقِيَامَة رَيَّان. (اَلْبَدْرُ الْمُنِيْرُ ١٩٥/٥)

If the Quränic chapter Yäsïn is recited near a sick person and he dies, he will die satiated and on the day of Judgement, he will be raised satiated.

Bathing the deceased

What should be done to a dying person before bathing him?

When the person dies, it is desirable to tie up his beard with a wide band of cloth which will encircle the top of his head till his beard. It is also desirable to shut his eyes.

The person shutting the deceased's eyes should say:

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[208] The two testimonies: أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ (As͟hhadu allä iläha illallähu wa as͟hhadu anna muḧammadan àbduhu warasüluh = I testify that there is no god except Alläh and that Muhammad is His servant and messenger.)

بِسْمِ اللهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللهِ ﷺ. اَللّٰهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ، وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ، وَأَسْعِدْهُ بِلِقَائِكَ، وَاجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِّمَّا خَرَجَ مِنْهُ.

Bismillähi wa àlä millati rasülillähi šallallähu àlaihi wa sallam. Allähumma yassir àlaihi amrah, wasahhil àlaihi mä ba`dah, wäsìd-hu biliqäik, wäjàl mä k͞haraja ilaihi k͞hairam mimmä k͞haraja minh.
Alläh! Make his case easy for him, make easy what is to come to him, bless him with a meeting with You, and make his destination better than what he has departed from.

A heavy object should be placed over his abdomen to prevent its swelling.

His hands should be placed at his sides.

Placing his hands over his chest is not permissible.

Reciting the holy Qurän audibly near him before bathing him is detestable.

But this recitation is forbidden only if the reciter is near the deceased. If he is away, then it is not detestable.

Announcing his death is desirable.

It is desirable to quickly complete his enshrouding and burial.

Rulings of bathing the deceased

Bathing the deceased is sufficiency obligation for the living ones.

When some people perform the deceased-bathing, the obligation is fulfilled on behalf of the rest.

If no one does it, all are held sinners.

Deceased-bathing is obligatory when the following prerequisites are fulfilled:

1. He should be a Muslim.
2. Major part of the deceased's body, or half of his body along with his head should be found.
3. He should not be a martyr killed in the course of exalting Alläh's dïn. A martyr is not bathed, rather he is buried in his blood and clothes.
4. It should not be a miscarried fetus[209] which came out dead without complete body-formation.
   If the newborn comes out alive such that his cry is heard or activity is observed in him, bathing him will be compulsory. It does not matter whether he came out before the completion of gestation period or after it.
   Similarly if the newborn came out dead, but his body was completely formed, he will be bathed.

Manner of bathing the deceased

The deceased should be placed on a bedstead around which a thurible has been circumambulated odd number of times. His organs-to-be-hidden – from navel to knees including both – should be covered. His clothes should be taken off from under the cover. The Saläh-ablution should be performed on him. The

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[209] A miscarried fetus is one whose organs were not completely formed. Such a fetus will not be bathed in the customary way, rather water will be poured down upon him.

only difference will be that instead of rinsing out the mouth and sniffing into the nose, his mouth and nose should be wiped with a cloth-rag wet with water.

Then water boiled with jujube or glasswort should be poured upon him. If jujube or glasswort is not available, the deceased should be bathed in pure water.

His head and beard should be washed with hollyhock or soap.

He should be lain down over his left side and water poured over him till it reaches the parts adjacent to his bedstead-touching region.

He should then be lain down over his right side and water poured over him till it reaches the parts adjacent to his bedstead-touching region.

Next, he should be made to sit down taking support from the bather behind him. His abdomen should be wiped softly and whatever comes out of the fore or hind orifice should be washed away. There is no need to repeat the bathing. He should be rubbed dry.

Perfume should be applied to his beard and head.

Camphor should be applied to the body-parts which touch the ground during prostration.

Neither his nails nor his hairs should be cut.

Neither his head-hair nor his beard should be combed.

A wife may bathe her husband if another man is not available to bathe him.

The husband will not bathe his wife even though another woman to bathe her is not available. Instead, he should make his deceased wife do Tayammum with a cloth-rag.

It is permissible for a man to bathe a boy child or a girl child. For a woman also, bathing either of them is permissible.

Shroud

Rulings of enshrouding the deceased

Enshrouding the deceased is sufficiency obligation for Muslims.

When some people perform the deceased-enshrouding, the obligation is fulfilled on behalf of the rest.

If no one does it, all are held sinners.

The minimum enshrouding which fulfills the sufficiency obligation on behalf of Muslims is that quantity of cloth which covers the entire body of the deceased.

The shroud of the deceased will be obtained from his lawful wealth with which no one else' right is associated.

If he does not have wealth, providing the shroud will be compulsory upon the person on whom his expenses were compulsory while he lived.

If the person on whom his expenses were compulsory does not have wealth, his shroud will be provided for by the Caliphate Treasury.

If Muslims do not have Treasury, or they have the Treasury but it is not possible to obtain fund from there, then his shroud is compulsory upon the well-off section of the Muslim ummah.

Shroud for man

Kinds of shroud

There are three kings of shroud:

1. Traditional shroud
2. Sufficiency shroud
3. Minimum compulsory shroud

The traditional shroud for man is shirt, wraparound and envelope.

The sufficiency shroud for man is wraparound and envelope. Less than this is detestable.

The minimum compulsory shroud for man is whatever is available in times of dire shortage even if it is the quantity of cloth just enough to cover his organs to be hidden.

The preferable shroud is the one made of cotton and white in color.

The shirt should be from the neck to the foot.

The shirt will have no sleeve.

The wraparound should be from the top of head to the foot.

The envelope should be longer than the wraparound by a cubit.

Manner of enshrouding

The envelope should be spread first on the bedstead, then the wraparound should be placed over the envelope, then the shirt over the wraparound. The deceased should then be placed and clothed in the shirt. The wraparound should be wrapped over him, first from the left, then from the right. Similarly, the envelope should be wrapped over him, first from the left, then from the right. The shroud should be tied at both ends so that it does not get loose and spread out.

Shroud for woman

Kinds of shroud

The traditional shroud for woman is cloth-rag, headdress, shirt, wraparound and envelope.

The sufficiency shroud for woman is headdress, wraparound and envelope.

The minimum compulsory shroud for woman is whatever is available in times of dire shortage.

It is permissible for the cloth-rag to be from breast to navel.

Manner of enshrouding

The envelope should be spread first on the bedstead, then the wraparound should be placed over the envelope, then the shirt over the wraparound. The deceased should then be placed and clothed in the shirt. Her head-hair should be parted into two plaits and placed above her breast over her shirt. The headdress should be placed over her head without wrapping it around her or tying it. The wraparound should then be wrapped over her, first from the left, then from the right. Then her breast should be tied with cloth-rag. Finally, the envelope should be wrapped over her, first from the left, then from the right. The shroud should be tied at both ends so that it does not get loose and spread out.

Funeral Salāh

Rulings of funeral Salāh

Funeral Salāh for the deceased is sufficiency obligation for Muslims.

If a single Muslim performs funeral Salāh for a deceased, the obligation is fulfilled on behalf of the rest.

If no one performs the funeral Salāh, all are held sinners.

Performing funeral Salāh is compulsory for every person on whom the obligatory Salāhs are mandatory provided he is aware of the deceased's death.

If a person is not aware of the death, funeral Salāh is not obligatory for him.

There are two essentials in funeral Salāh:

1. Four Takbïrs
   Every Takbïr in the funeral Salāh has the status of a Salāh-unit.
2. Standing
   Funeral Salāh in sitting posture will be invalid unless there is an excusable difficulty.

Prerequisites for funeral Salāh

Funeral Salāh is valid only if the following prerequisites are fulfilled:

1. The deceased should be a Muslim. Funeral Salāh for a Disbeliever is not permissible.
2. The deceased should be pure from de facto and de jure filth. So, funeral Salāh for him before bathing him is not valid.
3. The deceased should be present. Funeral Salāh in absentia is not permissible.
4. The deceased should lie ahead of the Salāh-performers. The Salāh will be invalid if he is kept behind the Salāh-performers.
5. The deceased should be placed on the ground.
   If he is placed on a bedstead kept on the ground, then also funeral Salāh for him is valid.
   If the deceased is placed on a vehicle or on an animal, then Salāh for him will be invalid.
   Similarly, if the deceased is held on people's hands or on their shoulders, Salāh for him will not be permissible.
   However, if the deceased is placed on a vehicle or held in people's hands due to an excusable difficulty, Salāh for him will be valid.

Traditions of funeral Salāh

1. Standing of the Imām near the chest of the deceased, whether man or woman.
2. Reciting extolment[210] after the first Takbīr.
3. Saying the supplication of blessings for[211] the Prophetﷺ after the second Takbīr.
4. Supplicating for the deceased after the third Takbīr.

If the deceased is adult, whether man or woman, the Salāh-performer should say in supplication:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.

Allāhumma-ğfir liḧayyinā wa mayyitinā, wa s̅hāhidinā wa ğāībinā, wa šağīrinā wa kabīrinā, wa zakarinā wa unt̅hānā. Allāhumma man aḧyaitahu minnā fa-aḧyihī àl-alislāmi, wa man tawaffaitahu minnā fatawaffahu àl-alīmān.[212]

If the deceased is a male child, the Salāh-performer should say in supplication:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا، وَاجْعَلْهُ لَنَا شَافِعًا مُشَفَّعًا.

Allāhumma-jàlhu lanā faraṫā, wājàlhu lanā ajrañ-wa zuk̅hrā, wājàlhu lanā s̅hāfiàm mus̅haffā.[213]

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[210] Extolment or Thanā is: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ (Subḧānak-allāhumma wa biḧamdika wa tabārak-asmuka wa ta`ālā jadduka wa lā ilāha ghairuk = O Allāh! You are without blemish, and You are praiseworthy. Your name is blessed and your glory is exalted. There is no God besides you. – Tirmizī 242, EQ 25935)

[211] The preferable supplication of blessings for the Prophetﷺ is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma šalli àlā Muḧammadiñ wa àlā āli Muḧammadin kamā šallaita àlā Ibrāhīma wa àlā āli Ibrāhīma, innaka ḧameedum majīd. Allāhumma bārik àlā Muḧammadiñ wa àlā āli Muḧammadin kamā bārakta àlā Ibrāhīma wa àlā āli Ibrāhīma, innaka ḧameedum majīd .

O Allāh! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allāh! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. (Bukhārī 3370, EQ 3168)

[212] Allāh! Forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. Allah, whomever of us You allow to live, make him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. (Ibn Mājah 1498, EQ 31587)

If the deceased is a female child, the Saläh-performer should say in supplication:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا، وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا، وَاجْعَلْهَا لَنَا شَافِعَةً مُشَفَّعَةً.

Allähumma-jàlhä lanä faraṫä, wäjàlhä lanä ajrañ-wa zuk͞hrä, wäjàlhä lanä s͞häfiàtam mus͞haffàh.[214]

He should end the Saläh by performing the ending Saläm after the fourth Takbïr.

He should not raise his hands except at the time of the first Takbïr.

It is desirable that the number of Saläh-rows be three, five, seven, or some other odd number.

Other rulings related to funeral Saläh

If the deceased's guardian has performed funeral Saläh for the deceased, it should not be repeated.

If the deceased has been buried without funeral Saläh for him, the Saläh should be performed for him at his grave provided his body is not likely to have decomposed.

If there are several bodies, it is preferable to perform the funeral Saläh separately for each deceased.

It is permissible to perform funeral Saläh for all the deceased persons together.

If the Imäm performs funeral Saläh for all the deceased persons together, the bodies should be placed in long row in front of the Imäm. The bodies of men should be kept first, then the bodies of children, then those of women.

The newborn in whom life is observed while he gets born should be named and Saläh performed for him.

If life is not observed in the newborn while he gets born, Saläh should not be performed for him. He should be bathed[215], wrapped in cloth and buried.

Performing funeral Saläh in a mosque where congregational Salähs are held is detestable unless there is an excusable difficulty.

If funeral Saläh is performed in a mosque where congregational Salähs are held due to an excusable difficulty, then it is not detestable.

If a person finds the Imäm between two Takbïrs, he should wait. At the next Takbïr, he should follow the Imäm in Saläh and recitation of supplications. Then he should late-perform the missed Takbïrs.

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[213] Alläh! Make him a forerunner for our salvation. Make it (the affliction of his separation) a thing of reward and deposit for us. Make him the one who will intercede on our behalf and whose intercession will be accepted by You. (Fatḧul Qadïr 2/125, Ta'lïm-ul Isläm 4/88)

[214] Alläh! Make her a forerunner for our salvation. Make it (the affliction of her separation) a thing of reward and deposit for us. Make her the one who will intercede on our behalf and whose intercession will be accepted by You. (Ta'lïm-ul Isläm 4/89)

[215] For details, see the topic "Rulings of bathing the deceased".

If a person has missed some of the Takbïrs with the Imäm, he should late-perform them before the deceased's body is lifted.

If a person comes between the first and the second Takbïrs, he should follow the Imäm in Saläh without waiting for the second Takbïr.

If a person comes after the fourth Takbïr and before the ending Saläm, he has missed the funeral Saläh.

If a person commits suicide, he should be bathed and funeral Saläh should be performed for him.

If the person died while fighting in the cause of his tribe or nation, then Saläh should not be performed for him.

Similarly, if the person had killed his parent unjustly, Saläh should not be performed for him.

Similarly, Saläh should not be performed for a robber if he is killed fighting.

Manner of funeral Saläh

The Imäm should stand near the chest of the deceased. The Imäm-followers should make Saläh-rows behind him. Each should then make intention of performing the obligatory funeral Saläh as worship to Alläh. The Imäm-follower should also make intention of following the Imäm in Saläh.

The Saläh-performer should say the first Takbïr after raising his hand. He should recite the extolment[216]. He should say the second Takbïr without raising his hands and recite the supplication of blessings[217] for the Prophetﷺ. He should say the third Takbïr without raising his hands and supplicate for the deceased and other Muslims[218]. He should say the fourth Takbïr without raising his hands and then

216 Extolment or Thanä is: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ (Subḧänak-allähumma wa biḧamdika wa tabärak-asmuka wa ta`älä jadduka wa lä iläha ghairuk = O Alläh! You are without blemish, and You are praiseworthy. Your name is blessed and your glory is exalted. There is no God besides you. – Tirmizï 242, EQ 25935)

217 The preferable supplication of blessings for the Prophetﷺ is:
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.
Allähumma šalli àlä Muḧammadiñ wa àlä äli Muḧammadin kamä šallaita àlä Ibrähïma wa àlä äli Ibrähïma, innaka ḧameedum majïd. Allähumma bärik àlä Muḧammadiñ wa àlä äli Muḧammadin kamä bärakta àlä Ibrähïma wa àlä äli Ibrähïma, innaka ḧameedum majïd .
O Alläh! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Alläh! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. (Bukhärï 3370, EQ 3168)

218 If the deceased is adult, whether man or woman, the Saläh-performer should say in supplication:
اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.
Allähumma-ğfir liḧayyinä wa mayyitinä, wa s̄hähidinä wa ğäïbinä, wa šağïrinä wa kabïrinä, wa zakarinä wa unt͟hänä. Allähumma man aḧyaitahu minnä fa-aḧyihï àl-alislämi, wa man tawaffaitahu minnä fatawaffahu àl-alïmän.

perform the two ending Saläms to his right and to his left. The Imäm should say the Takbïrs audibly and say all other things inaudibly. The Imäm-followers should say everything inaudibly.

Burial

Rulings of carrying the bier

Carrying the deceased to the graveyard is sufficiency obligation for Muslims.

Carrying the deceased is also an act of worship.

Therefore, every Muslim should take the initiative in carrying the barrier.

The holy Prophetﷺ carried the bier of Sä'd bin Mu'äz (May Alläh be pleased with him).

It is tradition that four people carry the bier.

It is tradition that every carrier carry the bier for forty steps.

The bier should be carried at a fast walking pace. But the pace should not be too fast lest the deceased is shaken.

Walking behind the bier is preferable to walking in front of it.

Sitting before the bier is placed on the ground is detestable.

Rulings of burying the dead

It is tradition to keep the depth of the grave at least half of man-height. It is preferable to make it a little deeper.

The niche-grave is preferable to the ditch-grave except if the earth is loose.

Alläh! Forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. Allah, whomever of us You allow to live, make him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. (Ibn Mäjah 1498, EQ 31587)
If the deceased is a male child, the Saläh-performer should say in supplication:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا، وَاجْعَلْهُ لَنَا شَافِعًا مُشَفَّعًا.

Allähumma-jàlhu lanä faratä, wäjàlhu lanä ajrañ-wa zukhrä, wäjàlhu lanä shäfiàm mushaffâ.
Alläh! Make him a forerunner for our salvation. Make it (the affliction of his separation) a thing of reward and deposit for us. Make him the one who will intercede on our behalf and whose intercession will be accepted by You. (Fathul Qadïr 2/125, Ta'lïm-ul Isläm 4/88)
If the deceased is a female child, the Saläh-performer should say in supplication:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا، وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا، وَاجْعَلْهَا لَنَا شَافِعَةً مُشَفَّعَةً.

Allähumma-jàlhä lanä faratä, wäjàlhä lanä ajrañ-wa zukhrä, wäjàlhä lanä shäfiàtam mushaffàh.
Alläh! Make her a forerunner for our salvation. Make it (the affliction of her separation) a thing of reward and deposit for us. Make her the one who will intercede on our behalf and whose intercession will be accepted by You. (Ta'lïm-ul Isläm 4/89)

The deceased should be placed in the grave from the Saläh-direction.

The person placing the body inside the grave should say: بِسْمِ اللهِ وَعَلَى مِلَّةِ رَسُوْلِ اللهِ (Bismillähi wa àlä millati rasülilläh = With Alläh's name and upon Alläh's Prophet's ﷺ religion.)

The deceased should be lain in the grave on his right side facing the Saläh-direction.

The tying knots of the shroud should be undone after placing the deceased inside the grave.

If the deceased is a woman, the grave should be covered with a cloth-sheet overhead while she is entered into the grave. If the deceased is a woman, there is no need of covering the grave.

The grave should be covered with adobe bricks or bamboos after placing the body in the niche or ditch of the grave.

Covering the grave with baked bricks or timbers is detestable. However, if adobe bricks and bamboos are not available, then using them is not detestable.

It is desirable that each person present at the burial throw three handfuls of earth using both his hands together.

While throwing the first handful, he should say: مِنْهَا خَلَقْنَاكُمْ (Minhä k̅h̅alaqnäkum[219]).

While throwing the second handful, he should say: وَفِيهَا نُعِيدُكُمْ (Wa fïhä nuïdukum[220]).

While throwing the third handful, he should say: وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (Waminhä nuk̅h̅rijukum täratan uk̅h̅rä[221]).

Then the earth should be thrown over the grave so that it is closed. The earth-heap should be made like camel-hump. It should not be made square-shaped.

Constructing a structure over the grave for adornment and ostentation is prohibited. Making a construction for fortifying it is also detestable.

Burying inside a room is detestable as this is one of the special privileges of prophets (Alläh's peace be upon them!).

In case of a dire need, more than one person may be buried in the same grave.

When more than one person is buried in a single grave, it is desirable to separate two bodies with earth.

If a person dies in a ship, he should be bathed and enshrouded. Funeral Saläh should be performed for him. Then he should be placed in the ocean if land is far away and it is feared that the body will start decomposing by the time land is reached.

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[219] From this (dust) We created you. (Qurän 20:55)
[220] In this we shall put you back. (Qurän 20:55)
[221] From this We shall raise you up once again (Qurän 20:55)

It is desirable to bury the deceased in the place of death.

Transporting him more than one or two miles is detestable.

If the body was kept not facing the Salāh-direction, the grave should not be exhumed to rectify this.

Similarly, if the body was placed on his left side, the grave should not be exhumed.

If wealth was buried along with the body, then exhuming the grave is permissible.

Rulings of visiting the graves

Visiting graves is desirable for men.

In this age, visiting graves is detestable for women.

Reciting the Qurānic chapter Yāsīn is desirable when visiting the graves.

Stepping on the graves is detestable.

Sleeping on the graves is detestable.

Uprooting grass and trees from graveyard is detestable.

Rulings of the martyr

Allāh, the High, said:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿۱۶۹﴾ فَرِحِيْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ

وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۱۷۰﴾ (آلُ عِمْرَانَ ١٦٩-١٧٠)

Never consider those killed in the way of Allah as dead. Rather, they are alive with their Lord, well-provided, happy with what Allah has given them of His grace; and they feel pleased with the good news, about those left behind them who could not join them, that there shall be no fear for them nor shall they grieve.

Allāh's Prophet ﷺ said:

مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَأَنَّ لَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، غَيْرُ الشَّهِيدِ، فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ، فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ. (مُسْلِم ١٨٧٧)

Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honor that has been bestowed upon him. (EQ 12168)

A martyr is a Muslim who has been killed unjustly, no matter whether he was killed in a war, or by a rebel or by a robber.

There are three kinds of martyrs:

1. The perfect martyr: He is martyr in this world and the hereafter.
2. Martyr in the hereafter only
3. Martyr in this world only

1. The Perfect martyr[222]: A martyr is considered a perfect martyr if he is a Muslim, sane, adult, pure from major de facto filth, and he dies soon after getting wounded so that he does not get a chance to avail of any of the benefits of life like eating, drinking, sleeping, medication nor does a span of time between two Salähs pass while he is in conscious state.
   Ruling for the perfect martyr: He should not be bathed. He should be enshrouded in his clothes. Funeral Saläh should be performed for him. Then, he should be buried in his blood and clothes. His clothes may be reduced or added to as needed. Pulling out all his clothes is detestable.
2. Martyr in the hereafter[223] only: He is a person who does not fulfill any of the above prerequisites other than being a Muslim. The rulings of a martyr will not be applied to him, though in the hereafter, he will be a martyr and he will get the reward promised for martyrs.
   Ruling for this category of martyrs: He should be bathed, enshrouded, and Saläh should be performed for him like all other dead persons.
3. Martyr in this world only: He is a hypocrite who is killed in the army-rows of Muslims. He should not be bathed. His clothes should be left upon him. Funeral Saläh should be performed for him as for the perfect martyr based on his apparent state.

[222] Also included in this category is one who is killed while defending his life, wealth or honor provided he is killed by a sharp weapon.
[223] Also included in this category is one who is drowned in water, burnt in fire, dies while learning, or dies in an epidemic.

Fasting

Allāh said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ (البقرة: ١٨٣)

O you who believe, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing.

Allāh said:

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ (البقرة: ١٨٥)

The month of Ramadan is the one in which the Qur'an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So those of you who witness the month must fast in it.

Allāh's Prophet ﷺ said:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالحَجِّ، وَصَوْمِ رَمَضَانَ.

Islam is based on (the following) five (principles):
1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.
2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity).
4. To perform Hajj. (i.e. Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan.[224]

There is a consensus in the Islamic community that fasting in the month of Ramaẓān, the ninth month of the Islamic Hijrï calendar, is an individual obligation for every responsible[225] person. No Muslim has voiced a differing opinion regarding its obligatoriness.

The literal meaning of the Arabic word for fasting, *Aṡ Ṡaum* is: to abstain.

In Shari'ah, *Aṡ Ṡaum* means abstaining from the fast-breaking acts[226] with the intention of fasting from the break of dawn till sunset.

[224] Bukhärï 8, EQ 7
[225] Sane and adult Muslim
[226] The fast-breaking acts are eating, drinking, sexual intercourse, and any other act that is considered de jure as one of them.

Upon whom is Ramazän fasting obligatory?

The fasting of Ramazän is obligatory – to be observed immediately or to be late-observed – upon the people who fulfill the following prerequisites:

1. He should be adult[227]. Fasting is not obligatory upon a child.
2. He should be a Muslim. It is not obligatory upon a Disbeliever.
3. He should be sane. It is not obligatory upon an insane person.
4. He should be living in the Islamic land, or he should be aware of the obligatoriness of fasting if living in a land of conflict.

Upon whom is the immediate observance of Ramazän fasting obligatory?

1. Immediate observance of fasting is obligatory upon a resident person. It is not obligatory for a traveler.
2. It is obligatory upon a healthy person, not upon a sick person.
3. It is obligatory upon a woman when she is pure from menstruation and postnatal discharge.

- It is not obligatory upon a woman undergoing menstruation or postnatal discharge. In fact, fasting by such women will be invalid.

When is the observance of fasting valid?

The observance of fasting is valid when the following prerequisites are met:

1. The person should make intention of fasting at a time when making intention is valid[228].
2. The woman should be pure from menstruation and postnatal discharge.
3. The person should not do any fast-breaking act like eating, drinking, sexual intercourse, or any other contact considered de jure as one of them.

Being pure from major de jure filth occurring on account of ejaculation and intercourse is not a prerequisite for the validity of the fasting-observance.

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[227] A boy is considered adult when nocturnal ejaculation occurs to him, he ejaculates at the time of sexual intercourse, or he makes a woman pregnant. If none of these occurs to him then he becomes adult on completing 15 years. The minimum age for him to become adult is 12 years.
A girl is considered adult when menstruation, nocturnal ejaculation or pregnancy occurs to her. If none of these occurs, then she becomes an adult on completing 15 years. The minimum age for her to become an adult is 9 years. (From Al Hidäyah 3/281)

[228] The time to make intention for immediate observance of Ramazän fasting and for supererogatory fasting is: after sunset and up to a little before midday.
The time to make intention for late-observance of Ramazän fasting, fasting of expiation and fasting of vow without time specification is: the entire night. The intention will not be valid after the break of dawn.
The time to make intention for fasting of vow with time specification is: after sunset and up to a little before midday.

Kinds of fasting

Fasting is categorized into three kinds:

1. Obligatory
2. Compulsory
3. Traditional
4. Desirable
5. Detestable
6. Prohibited

1. Obligatory: It is the fasting of Ramazän.
2. Compulsory:
    a. Late-observance of a supererogatory fasting which he had broken earlier.
    b. Fasting of vow[229]
    c. Fasting of expiation[230]: It becomes necessary in the following cases:
        i. Eating or drinking intentionally without any excusable difficulty while observing a Ramazän fasting
        ii. Engaging in sexual intercourse intentionally while observing a Ramazän fasting
        iii. Zihär: It refers to the act of a person who prohibits his wife upon himself by saying to her: "You are like the back of my mother for me."
        iv. Oath-breaking
        v. Committing some forbidden acts while in the state of Ihräm
        vi. Mistaken homicide, or an act considered de jure as mistaken homicide
3. Traditional: It is the fasting on the day of 10 Muharram[231] along with either 9 or 11 Muharram.
4. Desirable:
    a. Fasting on any three days every month
    b. Fasting on the *bright* days: 13th, 14th and 15th of every Hijrï month
    c. Fasting on Monday and Thursday every week
    d. Fasting on six days in Shawwäl, the 10th month of Hijrï calendar
    e. Fasting on the day of 'Arafah (9 Zul Ḧijjah[232]) for people not performing the major pilgrimage
    f. Dawüd's عَلَيْهِ السَّلَامُ fasting: observing fast on one day and not observing it on the next day. This is the best kind of fasting and the most loved by Alläh.
5. Detestable:
    a. Fasting on 10 Muharram, if a person fasts on this day alone
    b. Fasting on Saturday, if a person fasts on this day alone

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[229] Fasting of vow: It is the fasting which a person makes compulsory for himself to get closer to Alläh. Such a fasting becomes compulsory with the details specified while making the vow. If a person makes a vow to fast on a specific day or on specific days, then fasting is compulsory on the specified day(s). If the person makes a vow without specifying the time, it will be compulsory upon him without time specification.
The fasting of vow is obligatory according to some jurists. But according to authoritative Hanafï scholars, it is compulsory as its denier is not considered Disbeliever.

[230] Fasting of expiation is obligatory according to some jurists, and compulsory in the opinion of authoritative Hanafï scholars as its denier is not considered Disbeliever.

[231] Muharram is the first month of Hijrï calendar.

[232] Zul Ḧijjah is the 12th month of Hijrï calendar.

c. Fasting without break; that is, the person does not break the fast after sunset and joins this fast with the fast on the next day.

6. Prohibited:
    a. Fasting on the day of Ïd of fast-breaking (1 Shawwäl)
    b. Fasting on the day of sacrifice (10 Zul Hijjah)
    c. Fasting on the days of Tashrïq: 11, 12 and 13 Zul Hijjah

Time of making intention for fasting

Fasting without intention is not valid.

The place of intention is the heart.

If intention is made at any time from the night till a little before midday, then the fasting is valid in the following cases:

1. On-time observance of a Ramazän fasting
2. Fasting for a vow for specific day
3. Supererogatory[233] fasting

On-time observance of Ramazän is valid with the intention of fasting alone[234] or with the intention of supererogatory fasting.

Fasting for a vow for specific day is likewise valid with the intention of fasting alone or with the intention of supererogatory fasting.

Supererogatory fasting is also valid with the intention of fasting alone or with the intention of supererogatory fasting.

However, for the following fasts, intention of fasting with specification as well as making it at night is a prerequisite[235].

1. Late observance of Ramazän fasting
2. Late observance of a supererogatory fasting which he had prematurely broken earlier
3. Fasting of expiation
4. Fasting for a vow without date-specification

How is crescent-sighting established

Alläh's Prophetﷺ said:

صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاَثِينَ. (البخارى ١٩٠٩)

Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban. (EQ 1804)

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[233] Supererogatory: traditional or desirable

[234] The person makes intention of fasting only. He does not specify whether the fasting he is observing is obligatory or supererogatory, nor does he specify whether the fasting is for Ramazän.

[235] While making intention he should specify what kind of fasting it is. Moreover, he should make the intention in the preceding night before the break of dawn.

The onset of the month of Ramazän is established either

1. By sighting the crescent, or
2. By the completion of 30 days of the month of Sha'bän, if crescent could not be sighted at the end of the 29 days of Sha'bän

Sighting of crescent for Ramazän is established by the report[236] of a man or a woman.

Sighting of Ïd crescent is established by the testimony of two male, or one male and two female witnesses, if the sky is unclear on account of cloud, dust or smoke.

If the sky is clear, then the sighting of the crescent of both Ramazän and Ïd is established only if such a large number of people sights it that its truth becomes overwhelming probable.

For all months other than Ramazän, Shawwäl and Zul Hijjah[237], the sighting of crescent is established by the testimony of two male, or one male and two female witnesses, provided that the witnesses are trustworthy and they have never been sentenced to Alläh-decreed punishment for slander.

If crescent-sighting for Ramazän is established in a region, then it is established for all the neighboring regions for which the usual crescent-sighting day is the same, provided that the news reaches them through means which make fasting compulsory.[238]

If a person sights the crescent of Ramazän alone but his report is rejected by the Qäzï, then observing the fasting on the next day is essential for him.

If a person sights the crescent of the Ïd of fast-breaking alone and his report is rejected by the Qäzï, then also he will have to observe fasting on the next day. Being without fasting is not permissible for him.

Ruling of fasting on the day of doubt

The day of doubt is the day succeeding 29 Sha'bän, if it is not known whether the crescent appeared or not.

Fasting on the day of doubt with the intention of obligatory fasting or with the intention vacillating between obligatory and supererogatory is detestable.

Fasting on the day of doubt with the intention of supererogatory is not detestable if the person strictly intended the supererogatory.

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[236] It is not a prerequisite for establishing the sighting of Ramazän crescent that the person say the words “I witnessed” in his report.
The reporter should be trustworthy. (Bidäyatul Mubtadï 1/39)

[237] The rulings for sighting of the crescent of the Ïd of sacrifice are like those for the Ïd of fast-breaking. (Hidäyah 1/119)

[238] The means which make fasting compulsory is the report of a trustworthy man or woman when the sky is unclear, and the report of a very large number of people when the sky is clear.

If a person keeps vacillating between fasting and not fasting while keeping away from the fast-breaking acts, then his fasting will not be valid.

On the day of doubt, a Muftï should ask the common people to wait till a little before midday without making the intention of fasting. When the midday passes and the issue of crescent-sighting remains undecided, he should ask them to stop fasting.

If a person observes fasting on the day of doubt with the intention of supererogatory, and later it becomes clear that the day was the first of Ramazän, then that fasting will be sufficient for him. He does not need to late-observe the fasting for that day.

Things which do not break fasting

1. Eating forgetfully
2. Drinking forgetfully
3. Having sexual intercourse forgetfully
4. Applying oil to the head or body
5. Applying kohl, even though he feels the taste in his throat
6. Undergoing cupping[239]
7. Backbiting somebody
8. Making intention of breaking the fasting but not actually doing it through a fast-breaking act
9. Dust enters his throat without his action, even if the dust is from a flour-mill.
10. Smoke enters his throat without his action.
11. Housefly enters his throat.
12. At the break of dawn, he is in a state of major de jure filth on account of sexual intercourse or ejaculation.
    The fasting is also not broken if the person remains in that state all day. However, it will be highly detestable on account of leaving out Salähs, as they are not valid in that state.
13. The person enters a river and water enters his ear.
14. Mucus enters his nose and he intentionally sucks it in or swallows it.
15. Vomiting overpowers him, but the vomit goes back inside without his action, no matter whether the vomit was in small quantity or large quantity.
16. He vomits intentionally but the vomit returns inside without his action, provided that the vomit is in small quantity, that is, less than mouthful.
17. Eating something sticking to his teeth, provided that the thing is smaller than a chickpea.
18. He takes into mouth something of the size of a sesame seed, chews it till it vanishes, yet he does not feel its taste in his throat.
19. Vaccination, no matter whether it is applied to the skin or to a vein
20. He scrubs his ear with a wooden stick which comes out with earwax over it, then he reenters the stick several times into his ear.

[239] Cupping: A treatment in which evacuated cups are applied to the skin to draw blood through the surface

When is expiation along with late-observance compulsory?

In the following cases, fasting is broken and expiation as well as late-observance becomes compulsory for a person observing Ramazän fasting:

1. He eats a food to which one feels disposed by nature and which fulfills the craving of stomach.
2. He consumes a medicine without facing a difficulty excusable in the eyes of the Shari'ah.
3. He drinks water or some other beverage.
4. He engages in sexual intercourse.
5. He swallows the rain-drop that has entered his mouth.
6. He chews a wheat grain and eats it.
7. He swallows a wheat grain without chewing it.
8. He takes in a sesame seed or some other edible thing similar in size to it from outside his mouth and swallows it.
9. He eats a small quantity of salt.
10. He smokes a cigarette or a narghile.
11. He eats soil, provided he is in the habit of eating soil.

- If he is not in the habit of eating soil, then expiation is not required.

Prerequisites for expiation to become compulsory

1. The person eats or drinks during on-time observance of Ramazän fasting.
- Expiation is not compulsory if the person eats or drinks during observance of a fasting outside Ramazän.
- It is also not compulsory if the person eats or drinks during late-observance of a Ramazän fasting.
2. The person eats or drinks intentionally.
- Expiation is not compulsory if the person eats or drinks forgetfully.
3. He is not mistaken in his eating or drinking.
- Expiation is not compulsory if he eats or drinks by mistake, thinking that dawn has not yet started or that the sun has set. Later it turns out that this was not the case.
4. He is not in dire necessity of eating or drinking.
- Expiation is not required if he is in dire necessity of eating or drinking.
5. He is not coerced into eating or drinking.
- Expiation is not required if he is coerced into eating or drinking.

Description of expiation

The expiation that we have been talking about consists of one of the following:

1. Freeing a slave, no matter whether he is a Muslim or a non-Muslim
2. Fasting for two months at a stretch, not interrupted by the days of Ïd or days of Tashrïq[240]
3. Feeding 60 poor persons to the amount of what they usually eat on an average.

[240] The days of Ïd are 1 Shawwäl and 10 Zul Hijjah. The days of Tashrïq are 11, 12 and 13 of Zul Hijjah.

Expiation is compulsory in the above order only. If a person is not capable of freeing a slave, he should observe fasting for two months at a stretch. If he is incapable of that too, he should feed 60 poor people such that each poor person gets two full meals.

It is compulsory that the poor people should not include a person whose expenses are obligatory upon him like parents, children or wives.

If a person wants to give cereals to poor people as expiation, then he should give to each poor person 1.632 kg[241] of wheat, its flour or the price of 1.632 kg of wheat.

In place of the above, he may give 3.264 kg of barley, dates or the price of either of them.

When is late-observance without expiation compulsory?

In the following cases, fasting is broken. Its late-performance becomes compulsory but expiation is not required.

1. A faster[242] breaks his fast due to a difficulty excusable in the eyes of the Shari'ah like journey, sickness, pregnancy, lactation, menstruation, postnatal discharge, swooning or insanity.
2. A faster eats something which is not usually eaten and which does not satiate the craving of stomach, like medicine when consumed on account of an excusable difficulty, flour, dough, salt in large quantity when consumed in a single gulp, cotton, paper, endocarp, or soil when he is not in the habit of eating it.
3. A faster swallows one of the following: gravel, iron-object, stone, gold, silver, copper, etc.
4. He is coerced into eating or drinking and he eats or drinks as a result.
5. He is in dire necessity of eating or drinking, and so he eats or drinks.
6. He eats by mistake, thinking that the night remains and the dawn has not yet started, or that the sun has set. Later, it turns out that the dawn had broken or that the sun had not yet set.
7. He gargles or sniffs water into his nose and overdoes it due to which water slips into his stomach.
8. He intentionally vomits and the vomit amounts up to a mouthful.
9. Rain drop or snowball enters his throat provided he does not swallow it *by his own action*.
10. He breaks a fasting other than on-time observance of Ramazän-fasting.
11. He enters smoke into his throat by his action.
12. Food particle of the size of a chickpea or larger remain among his teeth and he swallows it.
13. He eats intentionally after having eaten forgetfully.
14. He eats in a fasting for which he made the intention in the day, not in the night.
15. He starts his morning as a traveler. Later, he intends to become a resident, and then eats something.
16. He starts his morning as a resident. Later he starts traveling, and then eats something.
17. He keeps away from eating and drinking all day without making an intention of either fasting or not fasting.
18. He enters oil-drop or water inside his ear.
19. He enters medicine into his nose.

[241] It is half sä', an old Arabic measure of quantity. One sä' is equivalent to around 3.264 kg.
[242] A faster is a person who observes fasting.

20. He applies an ointment to a wound in the stomach or head, and the ointment reaches inside.

If a person breaks his fasting in any of the ways mentioned above, it is compulsory for him to keep away from eating and drinking during the rest of that day honoring the sacredness of the month of Ramazän.

Detestable acts during fasting

The following acts are detestable for a faster. He should keep away from them lest his fasting should become defective.

1. Chewing or tasting something without necessity
2. Accumulating saliva inside the mouth, then swallowing it
3. Any act that would weaken him like the treatments of cupping and bloodletting

Acts which are detestable for a faster

1. Applying oil to moustache and beard
2. Applying kohl
3. Bathing for getting cool
4. Wrapping oneself in a wet sheet of cloth for getting cool
5. Rinsing out one's mouth and sniffing water into the nose outside of ablution
6. Cleaning the tooth with tooth-stick when the day is about to end: In fact it is a tradition just as it is a tradition in the early part of day.

Desirable acts for a faster

1. To take pre-dawn meal[243]
2. To delay the pre-dawn meal
- However, the faster should stop eating and drinking a few minutes before the break of dawn so that he does not get confused whether his fasting was valid or not.
3. To take the fast-breaking meal[244] early, soon after it becomes certain that the sun has set
4. To take bath before dawn to purify himself from major de jure filth so that he starts the worship of fasting in a pure state
5. To protect his tongue from falsehood, backbiting, slander and swearing at others
6. To benefit from the blessed hours of Ramazän by engaging in recitation of the glorious Quרän, or by reciting any of the remembrance formulas reported in the traditions.
7. Not to get angry, or rage over trivial things
8. To protect his spirit from sexual desires even if it is permissible

[243] The Arabic word for pre-dawn meal is Saharï which is taken a little before dawn to make the fasting more easily bearable.
[244] Popularly known in the Indian sub-continent as Ifṫär, the Arabic word for fast-breaking meal is Fiṫr.

Excusable difficulties which make breaking of fast prematurely permissible

Islam is a dïn in sync with the nature, so it does not lay upon man responsibility beyond his capability. Moreover, Alläh is merciful to His servants, so He has permitted them to break the fast prematurely or to leave it out and then late-observe it on some other day, if the fast causes them harm or difficulty. Thus, for the following persons, leaving out a fast is permissible:

1. For a sick person, if it harms him, or he fears aggravation of the sickness or delay in cure.
2. For a traveler who is on a journey long enough to warrant shortening of Saläh[245]
3. For a person suffering from severe hunger or thirst wherein it looks overwhelmingly probable to him that he would die if he does not leave out the fast
4. For a pregnant woman, if the fast harms her or the fetus
5. For a breast-feeding woman, if the fast harms her or the suckling baby
6. For a woman undergoing menstruation or postnatal discharge: In fact, it is compulsory for her to leave out fast. If they observe fast, it will be invalid.
7. For a very old person who is not capable of observing fasts
   For him there is no late-observance as well. Instead, he should pay the penalty[246].
8. For a person observing a supererogatory fast, breaking it prematurely is permissible even if there is no excusable difficulty. However, it will be compulsory for him to late-observe it on some other day.
9. For a person engaged in fighting the enemy

It is desirable for a person on whom late-observance of a fast is compulsory to do it soon. However, if he delays the late-observance, it is permissible.

It is permissible for him to late-observe the missed fasts continuously or with breaks.

If a person delays the late-observance till the next Ramazän arrives, he should give priority to the on-time observance of Ramazän fasts over the late-observance. There is no penalty on him due to delay in late-observance.

When is fulfilling a vow compulsory?

Alläh’s Prophetﷺ said:

مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلاَ يَعْصِهِ. (البخاري ٦٦٩٦)

Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him. (EQ 6325)

Fulfilling a vow is compulsory if three prerequisites are fulfilled:

[245] It amounts to about 89 km or, to be exact, 88.704 km. (Al Fiqh-ul Islami wa Adillatuh 2/477)

[246] The penalty for one fast is feeding a poor person two full meals consisting of what he usually eats on an average, or giving 1.632 kg of wheat or its market-price, or 3.264 kg of barley or its market-price.

1. The act of vow should be one in whose category there is some compulsory act, like Salāh and fast.
2. The act of vow should be one which is intended in its own right.
3. The act of vow should not be compulsory upon him before making the vow.

Thus, making a vow of freeing a slave, doing Itikäf, performing a supererogatory Saläh or fast is valid.

Making a vow of doing ablution is not valid, as it is not intended for its own sake. Instead ablution is performed to make the Saläh valid.

Making a vow of performing prostrations of recitation is not valid as it is compulsory even without making a vow.

Making a vow to visit a sick person is not valid as there is no compulsory worship in this category.

If a person makes a vow to observe fast on a day of Ïd or a day of Tashrïq[247], his vow is valid.

But it will be compulsory for him to leave out fast on these days as fast is prohibited on these days. He should late-observe it later.

Itikäf

Itikäf is staying with the intention of performing the worship of Itikäf in a mosque where congregational Salähs are held.

Kinds of Itikäf

There are three kinds of Itikäf:

1. Compulsory: It is the Itikäf of vow. If a person vows to perform Itikäf, then this Itikäf will be compulsory for him.
2. Emphasized sufficiency tradition: It is performed in the last ten days[248] of Ramazän.
3. Desirable: It is the Itikäf other than that of view and that of the last ten days of Ramazän.

Duration of Itikäf

The duration of Itikäf varies with the kind of Itikäf.

The duration of Itikäf of vow is the period specified in the vow.

The duration of the traditional Itikäf is the last ten days[249] of Ramazän.

For the desirable Itikäf, the minimum duration is a moment of time and the maximum duration is unlimited.

[247] The days of Ïd are 1 Shawwäl and 10 Zul Hijjah. The days of Tashrïq are 11, 12 and 13 of Zul Hijjah.
[248] Nine days, if the month turns out to be of 29 days
[249] Nine days, if the month turns out to be of 29 days

Itikäf is valid only in a mosque where congregational Salähs are regularly held, in other words, a mosque where Imäm and Saläh-announcer have been appointed.

A woman should perform Itikäf in the Saläh-place of her own house.

For the Itikäf of vow, fasting on the day is a prerequisite. It will be invalid without fasting.

But for the validity of traditional and desirable Itikäfs, fasting is not a prerequisite.

Invalidators of Itikäf

Itikäf is broken on account of the following:

1. Going out of the mosque without an excusable difficulty
2. Start of menstruation or postnatal discharge
3. Engaging in sexual intercourse or foreplay like kissing or lustful fondling

Excusable difficulties which make going out of mosque permissible

Such excusable difficulties are three in number:

1. Physical needs: like relieving oneself on urine or excreta, or bathing to purify oneself from major de jure filth arising from ejaculation or intercourse
   A person performing Itikäf may get out of the mosque for bathing for purification from the above-mentioned major de jure filth, or for relieving himself from urine or excreta provided that he does not stay outside more than is required for his need.
2. Needs on account of the Islamic law: like Friday Saläh, in case it is not held in the mosque where he is performing Itikäf
3. Compulsive difficulties: like fear for one's life or goods on staying in the mosque

Similarly, if the mosque collapses, he should go out of that mosque with the intention of immediately going to another mosque for performing Itikäf.

An Itikäf-performer may eat, drink and carry out business transaction to obtain something which he needs. But he should not bring the product being traded to the mosque.

Avoidable acts for Itikäf-performer

It is detestable for an Itikäf-performer to carry out business transaction inside the mosque merely for business purpose[250], no matter whether he brings the product to the mosque or not.

It is detestable to bring the product-on-sale to the mosque for a business transaction he is conducting for the needs of his or his family.

[250] If it is to obtain something which he needs, then the business transaction is permissible.

Keeping quiet is detestable if he believes it to be form of worship. If he does not believe that, then it is not detestable.

Etiquettes of Itikäf

The following acts are desirable in Itikäf:

1. To speak only what is beneficial
2. To select the holiest mosque for Itikäf, which is Masjid Haräm for the residents of Makkah, then Masjid Nabawï for the residents of Madïnah, then Masjid Aqsä for the residents of Al Quds, then the mosque of Friday Saläh.
3. To engage in Qurän-recitation, traditional remembrances, supplication of blessings upon the Prophetﷺ, and study of Islamic books

Charity of fast-ending[251]

It is the charity-money that a Muslim spends from his wealth upon the needy on the day of the Ïd of fast-breaking to purify his soul and to compensate for the defects that entered his fasts like useless conversations, obscene words, etc.

Abdulläh bin Abbäs رَضِيَ اللهُ عَنْهُ said:

فَرَضَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ، وَطُعْمَةً لِلْمَسَاكِينِ. (أبو داود ١٦٠٩)

Alläh's Prophetﷺ prescribed the alms relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. (EQ 16298)

The charity of fast-ending is compulsory.

On whom is the charity of fast-ending compulsory?

The charity of fast-ending is compulsory on people who fulfill the following three prerequisites:

1. He should be a Muslim. It is not compulsory for a Disbeliever.
2. He should be free. It is not compulsory for a slave.
3. He should own Zakäh-cutoff[252] in addition to debts, his basic needs and the needs of his family-members.

So the charity of fast-ending will not be compulsory for a person who does not own the Zakäh-cutoff in addition to debts and his basic needs.

The following things come under basic needs:

a. House
b. Household chattels
c. Clothes
d. Vehicles and animals used for travel

[251] Sadaqatul Fitr, in Arabic

[252] The Zakäh-cutoff is the price of 595 gram of silver (=₹32,070 at Hyderabad on 11 Aug 2012, source: indiagoldrate.com). For certain special cases, it may be different.

e. Devices which he uses in his profession

That a complete lunar year should pass after he possessed the Zakäh-cutoff, is not a prerequisite.
The prerequisite for the charity of fast-ending to become compulsory is that he should own the Zakäh-off at the break of dawn on the day of the Ïd of fast-ending.
Being adult or sane is not a prerequisite for the charity of fast-ending to become compulsory.
The charity of fast-ending must be given from the wealth of a child or an insane if he owns the Zakäh-cutoff.

When does the charity of fast-ending become compulsory?

The charity of fast-ending becomes compulsory at the break of dawn on the day of the Ïd of fast-ending.
If a person dies or becomes poor[253] before that time, then it will not be compulsory for him.
If a person is born, embraces Islam, or becomes rich[254] after the break of dawn on the day of Ïd, then also the charity of fast-ending is not compulsory for him.
Preponing or postponing the payment of this charity is permissible.
However, it is desirable that he spend this charity before going out to the Ïd-mosque.
If a person spends the charity of fast-ending in Ramazän, it is permissible; in fact, it is recommended.
This will enable the poor to make clothes and purchase other necessities for Ïd for himself and his family-members.
Delaying the payment of the charity of fast-ending over the Ïd Saläh is detestable unless it is because of an excusable difficulty.

On whose behalf should the charity of fast-ending be paid?

It is compulsory to pay the charity of fast-ending on behalf of:

1. Himself
2. His non-adult poor offspring

If his offspring is rich, then the charity of fast-ending should be paid from the offspring's wealth.

It is not compulsory for a man to pay the charity of fast-ending on behalf of his wife. But if he volunteers for it, it will be permissible.

It is also not compulsory for a man to pay the charity of fast-ending on behalf of his adult, poor offspring if the offspring is sane. But if he volunteers for it, it will be permissible.

If his adult, poor offspring is insane, then it is compulsory for him to pay the charity of fast-ending on the offspring's behalf.

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[253] In Islamic law, any person *not* owning the Zakäh-cutoff is poor.
[254] In Islamic law, any person owning the Zakäh-cutoff is rich.

Amount of charity of fast-ending

The things which have been mentioned under charity of fast-ending in scriptural texts are four:

1. Wheat
2. Barley
3. Dried dates
4. Raisins

The amount of charity of fast-ending on behalf of one person is 1.632 kg[255] of wheat or its flour; or 3.264 kg of barley, dried dates or raisins.

If a person wants to pay the charity of fast-ending with some other cereals, it is permissible. He should pay that quantity of the cereal which is equivalent in price to 1.632 kg of wheat or to 3.264 kg of barley.

Paying the equivalent price in terms of currency notes for the charity of fast-ending is also permissible. In fact, it is preferable as it is more beneficial to the poor.

It is permissible to distribute the charity of fast-ending on behalf of one person among several poor persons.

Similarly it is permissible to pay the charity of fast-ending on behalf of a group of people to a single poor person.

People to whom the charity of fast-ending may be paid are the same as the ones mentioned in the Quränic verse for Zakäh:

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ
السَّبِيْلِ ۭ فَرِيْضَةً مِّنَ اللّٰهِ ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝ (القرآن ٩:٦٠)

The Zakäh (prescribed alm) is (meant) only to be given to the poor, the needy, to those employed to collect them, to those whose hearts are to be won, in the cause of the slaves and those encumbered with debt, in the way of Allah and to a wayfarer. This is an obligation prescribed by Allah. Allah is All-Knowing, Wise.
Alläh willing, we will discuss them in detail under the topic “People to whom Zakäh may be paid”.

[255] It is half sä', an old Arabic measure of quantity. One sä' is equivalent to around 3.264 kg.

Zakäh

Alläh said:

وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾ (القرآن ٧٣:٢٠)

Establish Salah, and pay Zakah, and advance to Alläh a goodly loan. And whatever good you will send ahead for your own-selves, you will find it with Alläh much better in condition, and much greater in reward. And seek forgiveness from Alläh. Indeed Alläh is Most-Forgiving, Very-Merciful.

Alläh said:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾ (القرآن ٩:٣٤-٣٥)

On the day it (the wealth) will be heated up in the fire of Jahannam, then their foreheads and their sides and their backs shall be branded with it: This is what you had accumulated for yourselves. So, taste what you have been accumulating.

Alläh's Prophet ﷺ said:

مَنْ آتَاهُ اللَّهُ مَالًا، فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ القِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ يُطَوَّقُهُ يَوْمَ القِيَامَةِ، ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ - يَعْنِي بِشِدْقَيْهِ - ثُمَّ يَقُولُ أَنَا مَالُكَ أَنَا كَنْزُكَ، ثُمَّ تَلاَ: (لَا يَحْسِبَنَّ الَّذِينَ يَبْخَلُونَ) " الآيَةَ. (البخاري ١٤٠٣)

"Whoever is made wealthy by Alläh and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'" Then the Prophet recited the holy verses: 'Let not those who withhold . . .' (to the end of the verse[256]). (EQ 1330)

The literal meanings of the Arabic word *Aż Żakäh* are purification and growth.

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[256] The Quränic verse is:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا ءَاتَىٰهُمُ اللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِۦ يَوْمَ الْقِيَٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ السَّمَٰوَٰتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ (القرآن ٣:١٨٠)

Those who withhold in miserliness what Alläh has given them out of His grace should not take it as good for them. Instead, it is bad for them. They shall be forced, on the Doomsday, to put on what they withheld, as iron-collars round their necks. To Alläh belongs the inheritance of the heavens and the earth. Alläh is All-Aware of what you do.

In Shari'ah, *Aż Żakäh* is transferring the ownership of a specified wealth to the eligible when the specified prerequisites are fulfilled.

Zakäh is an important and essential pillar of Isläm. Through Zakäh, Isläm eradicates poverty and misery and strengthens the bond of love and brotherhood among the rich and the poor.

Prerequisites for Zakäh to become obligatory

Zakäh becomes obligatory only if the following prerequisites are fulfilled:

1. Isläm: Zakäh is not obligatory for a Disbeliever, no matter whether he is a Disbeliever from the beginning or he turned apostate.
2. Freedom: It is not obligatory for a slave.
3. Adulthood[257]: It is not obligatory for a child.
4. Sanity: It is not obligatory for an insane person.
5. Total ownership: This means that the wealth should be in the person's ownership as well as custody.
   If he owns something but he has not yet taken it into his custody, then it will not be obligatory for him, like a woman's dower before she takes it into her custody.
   So a woman does not have to pay Zakäh for her dower before she takes it into her custody from her husband.
   Similarly, if a person takes some wealth into his custody but does not own it, then he does not have to pay Zakäh for it, like a debtor who has his creditor's wealth in his custody.
6. The owned wealth should be equal to or more than the Zakäh-cutoff
   If a person's wealth is less than the Zakäh-cutoff[258], then Zakäh is not obligatory for him.
   The Zakäh-cutoff varies with the category of wealth whose Zakäh is being paid.
7. The wealth should be surplus to his basic needs.
   Zakäh is not obligatory for residential houses, clothes to put on body, household chattels, vehicles and animals used for travel, and weapons in use.
   Similarly, Zakäh is not obligatory on devices he uses in his profession.
   Zakäh is not obligatory on books if they are not meant for sale.
   The reason is that all the above things come under basic needs.
8. The wealth should be free of debt.
   If a person owes a debt deducting which from his wealth makes it null or less than the Zakäh-off, then Zakäh is not obligatory for him.
9. The wealth should be growing, no matter whether de facto or de jure.
   Examples of the de jure are gold and silver as they have been considered de jure to be growing.
   Zakäh will be obligatory for them no matter whether they are minted or not and whether they are in the form of jewelry or utensil.

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[257] A boy is considered adult when nocturnal ejaculation occurs to him, or he ejaculates at the time of sexual intercourse, or he makes a woman pregnant. If none of these occur to him then he becomes adult on completing 15 years. The minimum age for him to become adult is 12 years.
A girl is considered adult when menstruation, nocturnal ejaculation or pregnancy occurs to her. If none of these occur, then she becomes an adult on completing 15 years. The minimum age for her to become an adult is 9 years. (From Al Hidäyah 3/281)

[258] In most of the cases, the Zakäh-cutoff is the price of 595 gram of silver (=₹32,070 at Hyderabad on 11 Aug 2012, source: indiagoldrate.com).

Zakäh will not be obligatory for gems like pearl, ruby and peridot if they are not meant for sale, as they do not grow, neither de facto nor de jure.

When is paying the Zakäh compulsory?

The prerequisite for the payment of Zakäh to become compulsory is that an entire lunar year should pass with the person in possession of the Zakäh-cutoff.

This means that his wealth should be equal to or greater than the Zakäh-cutoff at both the ends of the Zakäh-year[259]. It does not matter if his wealth remained so in the middle of the Zakäh-year.

If a person owns Zakäh-cutoff on some day, and his wealth remains equal to or above Zakäh-cutoff till a lunar year[260] passes, then paying the Zakäh will be compulsory for him.

Likewise, if his wealth was equal to or above Zakäh-cutoff on some day, then it got reduced to less than Zakäh-cutoff, but at the end of the lunar year[261], he again became owner of the Zakäh-cutoff or more, then paying Zakäh will be obligatory for him.

If a person owns the Zakäh-cutoff in the beginning of his Zakäh-year, then during the year, he earns more of that category of wealth, that earning will be added to his initial wealth and he will have to pay Zakäh for the entire wealth. It does not matter whether he earned the extra through business transaction, gift, inheritance or some other way.

When is paying Zakäh valid?

The paying of Zakäh is valid only if he intends Zakäh while paying to the poor persons, or while paying to the agent who will distribute it among those eligible to receive Zakäh, or when he separates the Zakäh-amount from the rest of his wealth.

If he pays the Zakäh to a poor person without any intention, then later he intends Zakäh with that payment, it will be valid provided that the wealth remains in the custody of the poor person when he is making the intention.

That the poor person should know that the wealth he is taking is Zakäh, is not a prerequisite for validity of Zakäh.

If he pays to a poor person some wealth saying that it is a gift or loan but he intends Zakäh with it, then also his payment of Zakäh will be valid.

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[259] The Zakäh-year starts on the day and month the person first became owner of the Zakäh-cutoff and remained owner of that amount a lunar year later. For example, if a person first became owner of the Zakäh-cutoff on 4 Ramazän 1433 AH, then his Zakäh year will be considered to start from 4 Ramazän 1433 and end on 3 Ramazän 1434. If he owns the Zakäh-cutoff on 3 Ramazän 1434 as well, then Zakäh will be obligatory for him, and this will be his Zakäh-year; else the next day when he owned the Zakäh-cutoff will be considered.

[260] A lunar year consists of approximately 354 days.

[261] Consisting of approximately 354 days

If a person pays his entire wealth in charity without intending Zakäh, it will no more remain obligatory for him.

If he loses some of his wealth at the end of his Zakäh-year, then he will not have to pay Zakäh for the lost wealth. For example, a person owned 1000 dirhams[262] at the beginning of his Zakäh-year, which meant that 2.5 % or 25 dirham was obligatory as Zakäh. But if at the end of his Zakäh-year, he lost 200 dirhams, then he will have to pay Zakäh on only 1000-200=800 dirhams. The Zakäh would be 2.5% of 800=20 dirhams.

If a person had loaned some wealth to a poor person, then later he forgave him the loan with the intention of Zakäh, it will not be valid as there was no transfer of ownership. Payment of Zakäh is invalid without transfer of ownership.

Zakäh on silver and gold

	Weight in grams	In rupees[263]	Zakäh in ₹ (See footnote 263)
Silver (₹53.9 per gram on 11 Aug 2012 at Hyderabad)			
1 dirham	2.975 g	160	
200 dirhams[264]	595.000 g	32070	802
Gold (₹2802 per gram on 11 Aug 2012 at Hyderabad)			
1 dinär	4.250 g	11,908	
20 dinärs[265]	85.000 g	238,170	5954

Note: All amounts have been rounded off to the nearest whole number.

Zakäh is compulsory on silver and gold if they are equal to or more than the Zakäh-cutoff.

The Zakäh-cutoff for silver is 200 dirhams and for gold it is 20 dinärs.

If a person owns silver or gold cutoff or more, he should pay 1/40 as Zakäh.

If he owns 200 dirhams of silver, he should pay 5 dirhams as Zakäh.

If he owns 20 dinärs of gold, he should pay 0.5 dinär as Zakäh.

Adulterated silver is considered de jure as pure silver if silver is more than the impurities.

Adulterated gold is considered de jure as pure gold if gold is more than the impurities.

But if the impurities are more than the pure metal, then the adulterated gold and silver are considered de jure as chattels.

[262] In Islamic law, a dirham is equal to 2.975 gram of silver which amounted to ₹160 at Hyderabad on 11 Aug 2012 (Source: indiagoldrate.com).
[263] As on 11 Aug 2012 at Hyderabad (Source: indiagoldrate.com)
[264] 200 dirham is Zakäh-cutoff for silver.
[265] 20 dinär is Zakäh-cutoff for gold.

According to Imäms Abü Yüsuf and Muhammad, if a person's wealth exceeds Zakäh-cutoff, then 1/40 of the exceeding amount is also compulsory as Zakäh. And this is the opinion to be followed.[266]

While paying the Zakäh for gold or silver, the payer has the following payment-options:

- He may pay silver or gold pieces calculating the Zakäh by weight;
- he may calculate the amount of Zakäh according to the popular currency of the city and make the payment in that currency; or
- he may pay chattels, things sold by measure, or things sold by weight as Zakäh for silver or gold.

Zakäh for commodities

Anything in a person's ownership other than gold, silver and animals is considered commodity here. The Arabic word is àrẕ, whose plural is ùrüẕ.

Zakäh is compulsory for commodities when the following prerequisites are fulfilled:

1. The owner of the commodity intends to sell it or do business transactions in it.
2. The price of the commodity meant for selling reaches the Zakäh-cutoff for silver or gold.

A Muslim businessman should assess the value of all the commodities meant for sale in his ownership at the end of every Zakäh-year. If the value according to the prevalent market rate reaches the Zakäh-cutoff, he will pay 1/40 of the total value as Zakäh. If the total value is less than the Zakäh-cutoff of both silver and gold, then there is no Zakäh for him.

The evaluation of the commodities-for-sale will be based on the prevalent currency of the businessman's city.

The values of infrastructure and devices necessary for business which are present in the businessman's shop or factory will not be included in this evaluation.

If a person had owned land, estate or animals, then later he intends to do business transactions in them, the Zakäh-year for those things will begin at the time when he actually starts transactions in them.

Zakäh for loan

With respect to payment of Zakäh, the loans that a person has lent to others are divided into three categories:

1. Strong loan 2. Moderate loan 3. Weak loan

1. Strong loan: It is the money a person expects to get back in return for a loan or business commodity when the debtor acknowledges the debt, though he may be bankrupt.
   The loan will also be considered strong if the debtor denies the loan but the lender is capable of presenting witnesses against the denying debtor.

[266] The other opinion is that of Imäm Abü Hanïfah who holds that if a person's wealth exceeds Zakäh-cutoff, then there is no Zakäh on the exceeding wealth unless it reaches 1/5 of the cutoff.

If the loan is strong, it is compulsory for the lender to pay Zakäh on the loan when any part of the loan is returned to him, no matter whether the returned amount is small or large.[267]
In the case of strong loan, the Zakäh-year will be considered from the date when the lender became owner of the Zakäh-cutoff, not from the date he got back the loan.
So, Zakäh will be obligatory for previous years, but paying the Zakäh will be compulsory only when he gets back the loan or part thereof.

2. Moderate loan: If a person sells something out of his basic needs like residential house, clothes for wearing, food items for eating – not a usual business commodity – and the price or a part thereof remains in the hands of the buyer, then it is called moderate loan.
   If the sold commodity was a usual business commodity, then it would be strong loan.
   When the lender (seller) gets back any part of the loan – small or large – payment of Zakäh becomes compulsory for him, in the opinion of Imäms Abü Yüsuf and Muhammad[268].
   In moderate loan too, the Zakäh-year will be considered from the date when the lender became owner of the Zakäh-cutoff, not from the date he got back the loan.
   So, Zakäh will be obligatory for previous years, but paying the Zakäh will be compulsory only when he gets back the loan or part thereof.
3. Weak loan: It is the money a person expects from another in return for something which is not a wealth, like the dower to be paid to a woman. The dower is not in return for some wealth which the husband took from her.
   Some other examples of weak loan are:
   - The money the husband expects to receive on account of wife-initiated separation.
   - The money one expects to receive on account of a deceased person's will.
   - The money the guardians of a murdered person expect to receive on account of conciliation with the intentional murderer.
   - The blood money the guardians of a murdered person expect to receive.

   In the case of weak loans, payment of Zakäh is compulsory only when the receiver gets an amount equal to Zakäh-cutoff or more.

   The Zakäh-year will be considered from the date when he actually received the money.

   So Zakäh of previous years is not obligatory for weak loan.

Zakäh of inaccessible wealth

Inaccessible wealth is the one which continues to be in the ownership of the person but it is difficult to get custody of it. Examples:

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[267] This is the opinion of Imäms Abü Yüsuf and Muhammad.
According to Imäm Abü Hanïfah, it will be compulsory for the lender to pay Zakäh when forty dirhams are returned to him. Whenever, forty dirhams are returned to him, he should pay one dirham as Zakäh. If less than forty dirhams are returned, he need not pay anything as Zakäh.
[268] According to Imäm Abü Hanïfah, Payment of Zakäh for moderate loan is compulsory only when the person gets back an amount equal to the Zakäh-cutoff.
For example, if the debtor (purchaser) owed 1000 dirhams, and the lender (seller) got back 200 dirhams out of that amount, then it will be compulsory for the lender to pay 5 dirhams as Zakäh.
If the lender gets back less than the Zakäh-cutoff amount, then payment of Zakäh is not compulsory.

- He lent to a person but is incapable of producing witnesses to testify for him. Then after some time, he gets back his loan.
- Someone grabbed his wealth and he is unable to produce witnesses against the grabber. Then after some time, the grabber returns his wealth.
- He lost his wealth, then found it back after some time.
- His wealth was confiscated, then he got it back after some time.
- He buried his wealth in the wilderness, then forgot its location. After some time, he found it.

In the case of inaccessible wealth, the Zakäh of previous years is not obligatory.

Who are eligible to receive Zakäh?

Alläh said:

إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝٦٠ (القرآن ٩:٦٠)

The Zakäh (prescribed alm) is (meant) only to be given to the poor, the destitute, to those employed to collect them, to those whose hearts are to be won, in the cause of the slaves and those encumbered with debt, in the way of Allah and to a traveler. This is an obligation prescribed by Allah. Allah is All-Knowing, Wise.

The Qurän mentioned eight categories of people to whom Zakäh may be given. However, the rightly-guided caliph Umar رَضِيَ اللهُ عَنْهُ forbade giving Zakäh to "those whose hearts are to be won"[269] with the argument that Isläm had become quite strong. None of the holy companions objected to Umar's رَضِيَ اللهُ عَنْهُ decision. Thus by the consensus of the holy companions this category has lost its eligibility[270]. Now, seven categories remain to whom Zakäh may be paid. We shall describe each category and its related rulings below.

1. The poor

He is a person who owns less than the Zakäh-cutoff.

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[269] It means the neo-Muslims who are helped in becoming more firm through the generosity of Isläm. (Ma'äriful Qurän v4 p406, under commentary of Quränic verse 9:60)

[270] "The categories to whom Zakäh may be paid as mentioned in the Quränic verse hold true now and will do so forever. The only exception is the category of "those whose hearts are to be won". Most of the scholars, Imäms and jurists hold that on account of Isläm getting well-known and strong, there is no need of their share now. They present Abü Bakr's رَضِيَ اللهُ عَنْهُ act in argument who did not pay Zakäh to such people. But some other jurists are of the opinion that their share still exists in Zakäh.

"The writer [Ali Mian] feels more inclined towards the opinion of Qäzï Abü Bakr Ibn Al Arabï and others. Qäzï Abü Bakr opines that if Isläm enjoys supremacy and influence, then there is no need to pay Zakäh to "those whose hearts are to be won". But if there is a need, then they should be paid Zakäh just as the Prophet ﷺ used to give them. According to an authentic hadith,

إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ. (مسلم ١٤٦)

"Truly, Islam started as something strange and it would revert (to its old position) of being strange just as it started. (EQ 7512)"

(Footnote of Arkän e Arba'ah, p 140, author: Shaikh Syed Abul Hasan Ali Mian Nadwi)

Paying Zakäh to a person owning less than the Zakäh-cutoff is permissible even though he is healthy and capable of earning.

2. The destitute

He is a person who owns nothing at all.

3. Zakäh-collector

He is a person who has been assigned the duty of collecting Zakäh and agricultural tax[271]. He will be paid from the Zakäh-amount in accordance with his work.

4. Those whose hearts are to be won

This has been discussed above.

5. Slaves

These are the mukätab[272] slaves.

This category does not exist at present, but when it exists, Zakäh may be paid to it.

6. The indebted

He is a person in debt who upon paying back his debt no more remains the owner of Zakäh-cutoff. Paying Zakäh to an indebted person to help him repay his debt is preferable to paying Zakäh to the poor.

7. In the way of Alläh

This means spending on the following two category of people:

1. A needy person who is engaged in Jihäd in Alläh's way[273].
2. A Haj-performer who went out for Haj but is unable to reach Alläh's house, the Ka'bah because he ran out of money on the way.

8. Traveler

He is a traveler who has enough wealth at his home-city, but has run out of money during the journey. Zakäh may be paid to him so that he is able to reach his home-city.

It is permissible for a person on whom Zakäh is obligatory to pay his Zakäh to people from each of the eight categories.

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[271] If an agricultural land is such that rain water is sufficient for it and it does not need irrigation, then one-tenth of the produce should be paid to the Islamic government. If human effort and expense are needed to irrigate the land, then one-twentieth of the produce is to be paid. (Source: Arkän e Arba'ah, p 137, author: Shaikh Sayyidd Abul Hasan Alï Miän Nadvï)

[272] A mukätab slave is he who enters into a deal with his master that he would earn the amount specified by the master, give it to him as he earns, and once the agreed amount is paid off, he shall be free. The mukätab slave should be helped to secure his freedom by giving the master a share from Zakäh funds to write off the amount due against the slave. (Source: Ma'äriful Qurän v4 p411, commentary of Quränic verse 9:60)

[273] This means a mujähid who does not have the means to buy necessary weapons and war supplies, though he may own the Zakäh-cutoff. (Source: Ma'äriful Qurän v4 p413, commentary of Quränic verse 9:60)

It is also permissible for him to pay his entire Zakäh amount to a person from a single category even though people from other categories are present.

To whom Zakäh cannot be paid?

It is not permissible to pay Zakäh to the following people:

1. Disbeliever
2. Rich[274] adult
3. Rich child
4. Banü Häshim and their freed slaves
5. The Zakäh-payer's parents and ancestors like father, grandfather, etc.
6. The Zakäh-payer's offspring and descendants like son, grandson, etc.
7. The Zakäh-payer's spouse
   Paying Zakäh to all other relations is in fact preferable.
8. For construction of mosque or madrasah, or repair of road or bridge.

Zakäh can also not be used to provide for a deceased person's shroud or to help repay his loan. For validity of Zakäh payment, transfer of ownership of the Zakäh-wealth to an eligible person is a prerequisite, and in the above cases, the transfer of ownership is not found. A dead person cannot become owner.

The most preferable way is to pay Zakäh to one's relations, then to one's neighbors.

It is detestable to pay Zakäh amount equal to Zakäh-cutoff to a single person; like paying a single person 200 dirhams or 20 dinärs.

However, it is not detestable to pay Zakäh amount equal to or greater than Zakäh-cutoff to an indebted person to help him repay his debt. For example, he may pay a person 1000 dirhams for repayment of his debt. It will not be detestable.

It is detestable to transfer Zakäh from one city to another without need.

Transferring Zakäh from one city to another to pay one's relations is not detestable.

Similarly, it is not detestable to transfer Zakäh from one city to another where the people are needier than those of his city.

It is not detestable to transfer Zakäh away from the city for a purpose which is more beneficial to the Muslims, like Islamic madrasahs that run on charity.

[274] In Islamic law, a person is rich if he owns the Zakäh-cutoff or more.

Haj

Allāh said:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾ (آل عمران ٩٧)

As a right of Allah, it is obligatory on the people to perform Haj of the House – on everyone who has the ability to manage (his) way to it. If one disbelieves, then Allah is independent of all the worlds.

Allāh's Prophet ﷺ said:

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ. (البخاري ١٥٢١)

Whoever performs Haj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Haj free from all sins) as if he were born anew. (EQ 1441)

Lexically, Haj means heading for a sublime destination.

In Shari'ah, Haj means visiting specific lands at specific time in a specific manner.

There is a consensus in the Islamic community that Haj is obligatory. Not a single Muslim has voiced a differed in this regard.

Prerequisites

Prerequisites for Haj to become obligatory

Haj is an individual obligation once a lifetime upon every Muslim man and woman when the following prerequisites are fulfilled:

1. He should be a Muslim. Haj is not obligatory for a Disbeliever.
2. He should be an adult[275]. It is not obligatory for a child.
3. He should be sane. It is not obligatory for an insane person.
4. He should be free. It is not obligatory for a slave.
5. He should have the financial capability. Haj is not obligatory for a person without the financial capability.

[275] A boy is considered adult when nocturnal ejaculation occurs to him, he ejaculates at the time of sexual intercourse, or he makes a woman pregnant. If none of these occurs to him then he becomes adult on completing 15 years. The minimum age for him to become adult is 12 years.
A girl is considered adult when menstruation, nocturnal ejaculation or pregnancy occurs to her. If none of these occurs, then she becomes an adult on completing 15 years. The minimum age for her to become an adult is 9 years. (From Al Hidāyah 3/281)

Financial capability means that in addition to the expenses of his dependents during the period of his absence from home, his wealth should suffice for vehicle-expenses and food-expenses of the Haj journey.

Prerequisites for *performance of* Haj to become obligatory

Performance of Haj is obligatory only when the following prerequisites are fulfilled:

1. Physical health: Performing Haj is not obligatory if he is handicapped, paralyzed or has gone senile to the extent that he is unable to travel.
2. End of obstruction to travel: Performing it is not obligatory for a prisoner or for one fearing a king who forbids going Haj.
3. Security of the route: if the route to the Haj-site is not safe, then it is not obligatory.
4. Presence of husband or close male relation[276], for a woman, no matter whether she is young or old: Performing it is not obligatory if her husband or close relation is not with her.
5. Being out of mourning period for a woman: If a woman is going through her mourning period after a divorce or husband's death, then performing Haj is not obligatory for her.

Prerequisites for valid performance of Haj

Performance of Haj is valid only if the following prerequisites are fulfilled:

1. Ihräm: Haj is not valid without Ihräm.
   Ihräm is the act of making intention of Haj (or Umrah) while reciting Talbiyah from one of the Ihräm-stations after taking off stitched garments and putting on seamless garments which preferably consist of a seamless cloak and a wraparound.
   A woman's Ihräm only consists of making the intention of Haj (or Umrah) while reciting Talbiyah from a Mïqät.
   Talbiyah is reciting the words:
   لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ وَالمُلْكَ، لاَ شَرِيكَ لَكَ.
   Labbaik allahumma labbaik, labbaika la s̅h̅arïka laka labbaik, inna-lḧamda wanni`mata laka walmulk, la s̅h̅arïka lak.
2. Specific time: Performance of Haj before or after the months of Haj is not valid.
   The months of Haj are: Shawwäl, Zul Qa'dah and the first ten days of Zul Hijjah. Therefore, if a person circumambulates the Ka'bah or ambulates between Šafä and Marwah before this, his Haj will be invalid.
   Performing Ihräm before the months of Haj is valid but detestable.
3. Specific places: They are the ground of Arafät for the 9th Zul Hijjah Stay and Masjid Haräm of Makkah for visit circumambulation.
   Haj will not be valid if a person misses the 9th Zul Hijjah Stay at 'Arafah at the specific time of stay.

[276] A close male relation is one marrying whom is prohibited on account of blood relation, in-law relation or lactational relation. Example: father, grandfather, father's brother, mother's brother, husband's father, son, son's son, brother, brother's son, sister's son, daughter's husband, etc.

Similarly, Haj will be invalid if he misses the visit circumambulation after the 9th Zul Hijjah Stay at Arafät .

Ihräm Stations

Ihräm-station: it is the place crossing which without performing Ihräm is not permissible for a Haj-intending person residing away from Makkah beyond the Ihräm-stations.

The Ihräm-stations are different for different directions.

For people of	Ihräm-station	Description of Ihräm-station
Yemen and India	Yalamlam	A mountain in Tihämah, around 87 km[277] from Makkah
Egypt, Syria and the remaining West	Al Juhfah	A village between Makkah and Madïnah near Räbiğ
Iraq and the remaining East	Zätu Ìrq	A village nearly 87 km[278] from Makkah
Madïnah	Zul Hulaifah	The place where the spring of Banü Jutham lies, 390 km[279] from Makkah
Najd	Qarn	A mountain near Arafät [280].
It is compulsory for a Haj-intending person to perform Ihräm when passing by one of the above Ihräm-stations or a place adjacent to one of them. It is not permissible for him to pass by the place without Ihräm.		
Makkah	Makkah itself	It doesn't matter whether the person is a permanent or temporary resident of Makkah.
Region between Makkah and an Ihräm-station (Al Hil)	Al Hil	Al Hil is the region between Makkah and Ihräm-station.
A resident of Al Hil will perform Ihräm from his house or from any place between Ihräm-station and the boundary of Al Haram (Makkah).		

Constituents of Haj

Essentials of Haj

There are only two essential parts of Haj:

1. 9th Zul Hijjah Stay at the ground of 'Arafah between the sun's descent from the zenith on the 9th and the dawn-break on the 10th of Zul Hijjah.
   The obligatory Stay at 'Arafah is established by staying there for a moment between the two aforementioned time-limits.
2. Circumambulation of the Ka'bah seven times after the 'Arafah Stay.

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[277] 87 km: It is actually two marhalahs. According to Mu'jamu Lughat-il Fuqahä, one marhalah = 43.352 kilometer.
[278] 87 km: Actually two marhalahs. One marhalah = 43.352 kilometer.
[279] 390 km: Actually nine marhalahs. One marhalah = 43.352 kilometer.
[280] Àrafät is nearly 22 km from Makkah. (Al Auzän-ul Mahmüdah, p113)

This circumambulation is called the visit circumambulation[281].

Compulsory acts of Haj

There are many compulsory acts of Haj. Some are:

1. Starting Ihräm from the Ihräm-station (or before)
2. Stay at Muzdalifah though for a moment. The time for this stay begins after Fajr Saläh in the morning of the 10th Zul Hijjah and ends at sunrise.
3. Performing the visit circumambulation on one of the days of sacrifice (10, 11 and 12 Zul Hijjah).
4. Ambulation between Safä and Marwah seven times. The first ambulation starts at Safä and the seventh ambulation ends at Marwah.
5. Farewell circumambulation[282] for non-residents of Makkah
6. Performing two-unit Saläh after every circumambulation[283]
7. Throwing pebbles at the three pillars on the days of sacrifice[284]
8. Shaving or shortening of head-hair inside Haram[285] in the days of sacrifice
9. Purity from major and minor de jure filth during circumambulation and Safä-Marwah ambulation
10. Keeping away from forbidden things like wearing stitched garments, covering head (for men), covering face, killing games, sexual indulgence, disobedience and quarrel

Traditions of Haj

There are many traditions in Haj, some of which are:

1. Bathing or ablution for Ihräm
2. Wearing seamless cloak and wraparound which are white and new or washed.
3. Performing two units of Saläh after making the intention of Ihräm
4. Saying the Talbiyah frequently
5. Circumambulation at arrival for non-residents of Makkah
6. Performing circumambulation of Ka'bah frequently during stay at Makkah
7. Specific manner of wearing the cloak for men: Before starting circumambulation, the Haj-performer should place one end of his cloak under his right arm-pit and the other end over his left shoulder.

[281] Visit circumambulation: The Arabic word is Ťawäf-už Žiyärah. Another Arabic term for this is Ťawäf-ul Ifäžah (post-flow-down circumambulation).
[282] Farewell circumambulation: The Arabic word is Ťawäf-ul Wadä'. It is also called Ťawäf-uš Šadr (departure circumambulation).
[283] A circumambulation consists of seven circuits of the holy Ka'bah.
[284] 10, 11 and 12 Zul hijjah
[285] Haram: It is the name for Makkah and its surroundings. Its limits vary with directions. In the table below, *distance* denotes the distance from the Black Stone (Al Hajar Al Aswad).

Towards	Distance	Towards	Distance	Towards	Distance
Al Madïnah	3 miles	Juddah (Jeddah)	10 miles	Iraq	7 miles
Yemen	7 miles	Al Ji'ränah	9 miles	Täif	7 miles

Nowadays, the boundaries of the Makkan Haram has been marked with landmarks with details written on them in Arabic and other languages. (Al Mausüat-ul Fiqhiyyat-ul Kuwaitiyyah 17/185-186)

8. Strutting during circumambulation: During the first three circuits of circumambulation, the person should walk with short steps and shaking of shoulders.
9. Swift run during Safä-Marwah ambulation: In each of the seven walks between Safä and Marwah, the person should run swiftly between the two green pillars, faster than in the circumambulation strut.
10. Touching the Black Stone or kissing it at the end of every circuit
11. Spending the nights during the days of sacrifice[286] at Minä
12. Sacrifice by a person performing only Haj

Forbidden acts of Haj

The following acts are not permissible for a person in the state of Ihräm. He must keep away from them to prevent his Haj from becoming defective or invalid.

1. Sexual intercourse and foreplay
2. Committing a prohibited act
3. Quarreling or cursing
4. Applying fragrance
5. Clipping nails
6. Putting on stitched garments for men, like long shirt, loose trousers, jubbah, socks, etc.
7. Covering the head (for men) or face with any usual covering cloth
8. Covering the face and palms for a woman
9. Plucking hair of head, beard, armpit or the pubic region
10. Applying oil to hair or body
11. Cutting the plants and grasses of Haram[287]
12. Killing a wild land game no matter whether eating it is permissible or not

Manner of performing Haj

A person intending to perform Haj should go to Makkah in the months of Haj – Shawwäl, Zul Qa'dah and the first ten days of Zul Hijjah[288]. On reaching an Ihräm-station or its vicinity, he should bathe or perform ablution. He should take off his stitched garments and wear wraparound and seamless cloak. Then, he should perform two Saläh-units. He should make intention for Haj and recite the Talbiyah :

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ وَالمُلْكَ، لاَ شَرِيكَ لَكَ.

Labbaik allähumma labbaik, labbaika lä s̄harïka laka labbaik, inna-lḧamda wanni`mata laka walmulk, lä s̄harïka lak.[289]

Upon saying Talbiyah , he is considered to have performed Ihräm and he is an Ihrämer now. He should now keep away from every forbidden act of Haj and frequently recite the Talbiyah: after the Salähs, on

[286] Days of sacrifice: 11, 12 and 13 Zul Hijjah
[287] Haram: It is the name for Makkah and its surroundings.
[288] Bukhärï 2/141
[289] I respond to Your call, O Allah, I respond to Your call, and I am obedient to Your orders. You have no partner. I respond to Your call. All the praises and blessings are for You. All the sovereignty is for You. You have no partners with you. (Bukhärï 1549, EQ 1486)

stepping up a high land, on stepping down towards a low land, on meeting a caravan, on getting up from sleep, etc.

On reaching Makkah, he should first visit Masjid Haräm. Upon seeing it, he should say اَللهُ أَكْبَرُ[290], لَا إِلٰهَ إِلَّا اللهُ[291], and go near Hajare Aswad (the Black Stone). He should face the Black Stone saying اَللهُ أَكْبَرُ[292], لَا إِلٰهَ إِلَّا اللهُ[293] and then kiss[294] it, if possible, or else kiss by gesture. Then turning towards his right, he should circumambulate the Ka'bah seven times. In the first three circuits, he should strut, brandishing his shoulders and in the remaining three, he should walk with repose and dignity. The circumambulation should be outside the Hatïm. Whenever he passes by the Hatïm, he should kiss it directly or by gesture. He should end his seven-circuit circumambulation with kiss or gesture-kiss. Then he should perform two units. This circumambulation is called the Arrival Circumambulation, and it is Prophets's tradition.

He should then go towards Safä[295] and climb it. Once there, he should turn towards the Ka'bah and say اَللهُ أَكْبَرُ (Allähu akbar), لَا إِلٰهَ إِلَّا اللهُ (Lä iläha illalläh), seek Alläh's blessings upon Prophetﷺ, and supplicate to Alläh. After that, he should come down towards Marwah and climb it and do all the acts that he did on Safä. Then he should return to Safä, then back to Marwah, and so on. In this way, he should complete seven ambulations. In each of these seven, he should run swiftly, faster than in the circumambulation-strut, when passing between the two green pillars.

On the eighth of Zul Hijjah, he should perform Fajr Saläh at Makkah and go to Minä and stay there. He should spend the 8th-9th night[296] there. After the sunrise on the 9th Zul Hijjah (the 'Arafah day), he should move from Minä to ''Arafah and stay there frequently reciting اَللهُ أَكْبَرُ (Allähu akbar), لَا إِلٰهَ إِلَّا اللهُ (Lä iläha illalläh), seeking Alläh's blessings on Prophetﷺ, and supplicating to Him. After the sun's descent from the zenith, the Imäm shall lead the Zuhr and Asr Salähs in the time of Zuhr Saläh with one Saläh-call and two Saläh-start-calls. He will continue his stay at 'Arafah till sunset, then go back on the road to Makkah. At Muzdalifah, he should stay and spend the night of sacrifice (9th-10th night) there. The Imäm shall lead the Mağrib and Ishä Salähs in the time of Ishä with one Saläh-call and one Saläh-start-call. At the break of dawn on the 10th day (the day of sacrifice), the Imäm shall lead the Fajr Saläh in the dark[297]. The Imäm along with the people will stay there and supplicate to Alläh. He will then return towards Makkah before sunrise. On reaching the 'Aqabah pillar, he should throw seven pebbles at it. With the first pebble-throw, he should end his frequent recital of Talbiyah. Then he should perform sacrifice at the time of his convenience, then shave or shorten the hairs on his head. He should then go to Makkah in the period of the three sacrificial days (10th, 11th and 12th) for the Visit Circumambulation. After that, he should return to Minä and stay there.

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[290] Allähu akbar → Alläh is great.
[291] Lä iläha illalläh → There is no god but Alläh.
[292] Allähu akbar → Alläh is great.
[293] Lä iläha illalläh → There is no god but Alläh.
[294] This is called Istiläm: placing one's palms over the Black Stone and mouth between them and kissing it soundlessly. If the person is unable to do this, he should gesture with his palms towards it and kiss his palms.
[295] Safä and Marwah used to be two hillocks near the holy Ka'bah in the days of the Prophetﷺ and later.
[296] 8th-9th night: This notation indicates the night between the 8th and 9th of the month.
[297] Dark: ie, immediately after dawn-break

After the sun's descent from the zenith on the 11th, he should throw pebbles at each of the three pillars (the first, the middle and the 'Aqabah). He should start at the first pillar which lies near the Khaif mosque and throw seven pebbles at it. At every pebble-throw, he should say اَللهُ أَكْبَرُ, then stay there and supplicate to Alläh. Likewise he should throw pebbles at the middle pillar and stay there. Then he should throw pebbles at the 'Aqabah pillar, but should not stay there. When the sun descends from the zenith on the 12th Zul Hijjah, he should again throw pebbles at the three pillars as he did the previous day. In these days of throwing pebbles, he should spend nights at Minä.

He should then go to Makkah, staying on the way at Muhassab for some time. Upon reaching Makkah, he should circumambulate the Ka'bah making seven circuits without the running with shoulder-brandishing and unaccompanied by Safä-Marwah ambulation. This circumambulation is called Farewell circumambulation (Tawäf al Wadä` or Tawäf as Sadr). After the circumambulation, he should perform two units of Saläh. He should go to the well of Zamzam and drink its water while standing. He should go to Multazam and beseech Alläh and supplicate for whatever he likes. When he intends to return to his home-place, he should turn back from the Ka'bah crying and grieving at separation from the holy house of Ka'bah.

Fully combined pilgrimage

(Al Qirän)

The literal meaning of the Arabic word for fully combined pilgrimage, *Al Qirän*, is: combining two things. In Shari'ah, *Al Qirän* is: performing Ihräm at an Ihräm-station for both Umrah and Haj.

According to us, Hanafïs, the fully combined pilgrimage is preferable over the partially combined pilgrimage.

And the partially combined pilgrimage is preferable over uncombined pilgrimage.

It is Prophet's ﷺ tradition for the fully combined pilgrim to say at the time of Ihräm: اَللّٰهُمَّ إِنِّيْ أُرِيْدُ الْعُمْرَةَ وَالْحَجَّ، فَيَسِّرْهُمَا لِيْ وَتَقَبَّلْهُمَا مِنِّيْ[298]. Then he should start saying the Talbiyah[299].

Upon entering Makkah, the fully combined pilgrim should first perform the Umrah circumambulation completing seven circuits. In the first three circuits, he should run brandishing his shoulders. He should perform two Saläh-units for circumambulation. Then he should perform the Safä-Marwah ambulation, running swiftly between the two green pillars in each ambulation. He should thus complete seven ambulations. These are the acts of Umrah.

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298 Allähumma innï urïdul ùmrata wal ḧajja, fayassirhumä lï wa taqabbalhumä minnï. (Alläh! I intend to perform Umrah and Haj, so make them easy for me and accept them from me.)

299 Talbiyah is saying of the words: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ وَالمُلْكَ، لاَ شَرِيكَ لَكَ (Labbaik, allähumma labbaik, labbaika lä s̅harïka laka labbaik, inna-lḧamda wanni`mata laka walmulk, lä s̅harïka lak. = I respond to Your call, O Allah, I respond to Your call, and I am obedient to Your orders. You have no partner. I respond to Your call. All the praises and blessings are for You. All the sovereignty is for You. You have no partners with you. (Bukhärï 1549, EQ 1486)

After this, he should begin the acts of Haj. He should perform arrival circumambulation and then complete the other acts of Haj as described in detail.

When he throws pebbles at the 'Aqabah pillar on the day of sacrifice (10th Zul Hijjah), it becomes compulsory for him to sacrifice a small animal or the seventh part of a large animal[300].

If he cannot afford any of these, he should observe three fastings before the day of sacrifice and seven fastings after completing the acts of Haj. He has the option of either observing the fastings at Makkah after the days of Tashrïq[301] or observing them on return to his home-place.

Partially combined pilgrimage

(***At Tamattu`***)

Partially combined pilgrimage or At Tamattu' is: performing Ihräm at an Ihräm-station only for Umrah. After the two Saläh-units of Ihräm, he should say: اَللّٰهُمَّ إِنِّيْ أُرِيْدُ الْعُمْرَةَ، فَيَسِّرْهَا لِيْ وَتَقَبَّلْهَا مِنِّيْ[302]. He should then start saying the Talbiyah.

Upon entering Makkah, he should perform the circumambulation for Umrah. In the first three circuits, he should run brandishing his shoulders. At the completion of the first circumambulation, he should stop frequent recital of Talbiyah. He should perform the two Saläh-units of circumambulation, then perform the Safä-Marwah ambulation. After completing the seven ambulations, he should get his hair shaved or shortened. He will now be free from Ihräm if he had not come to Makkah with a sacrificial animal. If he had, he will not be free from Ihräm at the completion of his Umrah.

On the eighth day of Zul Hijjah, he should perform the Ihräm for Haj from his residence (in Makkah) and complete all the acts of Haj. When he throws pebbles at the 'Aqabah pillar on 10 Zul Hijjah, it will be compulsory for him to sacrifice a small animal or the seventh part of a large animal[303]. If he cannot afford the sacrifice, he should observe three fastings before 10th Zul Hijjah and seven fastings after completing the acts of Haj. If he does not observe the three fastings before 10th Zul Hijjah, then sacrifice is the only option for him. Neither fasting nor charity can substitute it.

Umrah

Performing Umrah once in a life-time is emphasized tradition for a person who fulfills the prerequisites for *performance* of Haj to become obligatory[304].

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300 A small animal is goat, sheep and ram. A large animal is camel, cow, ox and buffalo. If seven people purchase a sacrificial cow and sacrifice it, then each sacrifices the seventh part of the large animal.

301 Tashrïq: 11, 12 and 13 Zul Hijjah

302 Allähumma innï urïdul ùmrata, fayassirhä lï wa taqabbalhä minnï. (Alläh! I intend to perform Umrah, so make it easy for me and accept it from me.)

303 A small animal is goat, sheep and ram. A large animal is camel, cow, ox and buffalo. If seven people purchase a sacrificial cow and sacrifice it, then each sacrifices the seventh part of the large animal.

304 See the topic "Prerequisites for performance of Haj to become obligatory".

Umrah may be performed at any time of the year.

Performing the Ihräm for Umrah on the day of ''Arafah, the day of sacrifice and the days of Tashrïq[305] is detestable.

There are four acts in Umrah:

1. Ihräm
2. Circumambulation
3. Safä-Marwah ambulation
4. Shaving or shortening of head-hair

A person intending to perform Umrah should go to Hil (the region between the boundary of Haram[306] and Ihräm-station) if he is a resident of Makkah, no matter whether he is a permanent resident or a temporary one. He should perform Ihräm there.

If the person is far away from Makkah and has not yet entered it, he should perform Ihräm at an Ihräm-station when intending to enter Makkah.

He should perform circumambulation and Safä-Marwah ambulation for Umrah. Then he should shave or shorten his head-hair. With this, he becomes free of the Ihräm-restrictions and his Umrah is complete.

Violations and their penalties

Violation means committing a forbidden act at Makkah or in the state of Ihräm.

There are two kinds of violation:

1. Violation against Haram
2. Violation against Ihräm

Violation against Haram

It is killing a game inside Haram, pointing towards it to a hunter, informing a hunter about its presence; or cutting or plucking out a tree or herb in Haram. It does not matter whether this is done by an Ihrämer or a non-Ihrämer. Each has to pay the penalty.

If a person hunts a wild, land-game in Haram and slaughters it, eating will not be permissible. The game will be considered carrion, no matter whether an Ihrämer or a non-Ihrämer hunts it.

If a non-Ihrämer[307] hunts a game in Haram, it will be compulsory for him to spend the price of the game in charity to poor people. Fasting cannot be a substitute for spending the price in charity.

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[305] Day of 'Arafah: 9 Zul Hijjah; day of sacrifice: 10 Zul Hijjah; days of Tashrïq: 11, 12 and 13 Zul Hijjah.
[306] Haram: Makkah and its immediate vicinity
[307] An Ihrämer has to spend the price of the killed game in charity as penalty if he hunts a game and also if he informs a hunter of the presence of the game and then the hunter kills it.

If a person cuts off a tree or herb in Haram, spending the price in charity will be compulsory, no matter whether he was an Ihrämer or a non-Ihrämer.

If a person cuts off herbs to erect a tent or to make an oven, it is permissible as it is not possible to avoid this.

Violations against Ihräm

It is committing an act which is forbidden during Haj or leaving out a compulsory act of Haj.

There are six types of violations against Ihräm:

1. The violation which invalidates the Haj such that the invalidation cannot be expiated by sacrifice, fasting or charity. This violation is engaging in sexual intercourse before stay at 'Arafah. So, if a person engages in sexual intercourse before stay at 'Arafah, his Haj becomes invalid, and it is compulsory for him to sacrifice a goat and late-perform the Haj in the next year.
2. Violations which impose a penalty of sacrificing a large animal. These are two acts:
    a. Sexual intercourse after the stay at 'Arafah and before shaving or shortening of head-hairs
    b. Performing the Visit Circumambulation in a state of major de jure filth

    If a person engages in sexual intercourse after the 'Arafah-stay and before the shaving or shortening of head-hairs, sacrificing a camel or a cow is compulsory.

    Similarly, if a person performs the Visit Circumambulation in a state of de jure filth, sacrificing a camel or a cow is compulsory for him.

3. Violations which impose sacrifice of a small animal or the seventh part of a large animal
    There are several such violations.
    a. Engaging in foreplay like kissing or sensual touching
    b. Wearing a stitched garment by a man without an excusable difficulty
        A woman can wear any garment of her choice except that she should not cover her face with a cloth that touches it.

    c. Removing head-hair or beard without an excusable difficulty[308]
    d. Covering the face by an Ihrämer for one complete day
    e. Applying scent to a large organ completely without an excusable difficulty: Examples of a large organ are thigh, shank, arm, face and head. It does not matter which kind of scent was used.
        Similarly, if the Ihrämer wears a scented garment for one complete day, it is a violation.
    f. Clipping the nails of a single hand or a single foot
    g. Leaving out Farewell Circumambulation
4. Violations which impose spending ½ sä' of wheat or its price in charity
    These violations are also several in number.
    a. Shaving of less than a quarter of head-hair or beard by an Ihrämer
    b. Clipping a nail or two: For every nail, the penalty is ½ sä'.

[308] If he shaves his head on account of an excusable difficulty like infestation of hair with lice, then he has the option of sacrificing a small animal, or fasting for three days, or feeding three poor people such that each poor person gets ½ sä' of wheat or its price. ½ sä' is equal to 1.632 kg.

c. Applying scent to less than an organ
d. Wearing a stitched or scented garment for less than a day
e. Covering head[309] or face for less than a day
f. Performing Arrival Circumambulation or Farewell Circumambulation in a state of minor de jure filth
g. Leaving out pebble-throwing at any of the three pillars

5. Violations which impose charity whose quantity is less than ½ sä' wheat
   This violation occurs when a person kills a louse or a locust. He should spend in charity any quantity of his choice.

   If he kills two or three lice or locusts, he should spend a handful of food-grain in charity.

   If he kills more, he should spend ½ sä' wheat in charity.

6. Violation whose penalty is the price.
   This violation is the killing of a wild land-animal.
   If an Ihrämer hunts a wild land-animal, slaughters it, or point to a hunter towards the place of a game's presence, spending the price of the game in charity becomes compulsory for him. It does not matter whether the game was flesh-edible or not.

   The price of the game will be decided by two trustworthy men at the place where the game was killed or at a nearby place.

   If the price of the game reaches the price of a sacrificial animal, the Ihrämer has the option of either purchasing a sacrificial animal and slaughtering it in Haram, or purchasing food-grain and distributing it among the poor such that every poor person receives ½ sä'. He also has the option of observing one fasting in lieu of every ½ sä' of wheat.

   If the price of the game does not reach that of a sacrificial animal, he has only two options. He may purchase food-grain and spend it in charity, or observe a fasting in lieu of every ½ sä' of wheat.

   There is no penalty on an Ihrämer for killing harmful insects like wasp, scorpion, housefly, ant, moth, etc.

   Similarly, there is no penalty for killing snake, rat, crow or biting dog.

Haram-sacrifice

Al Hady

Haram-sacrifice or *al hady* is an animal sacrificed in Haram.

A Haräm-sacrifice can be a goat, sheep, cow or camel.

[309] Covering head is forbidden only for men. Covering face with a garment touching the face is forbidden for both men and women.

A goat or sheep is valid as Haram-sacrifice on behalf of one person.

A cow or camel is valid on behalf of seven persons provided no one's share is less than 1/7.

The prerequisites for Haram-sacrifice are same as for the sacrificial animals of Ïdul Azhä. That is, the animal should be defect-free.

A goat or sheep is acceptable only if it has completed a year and moved on to the second year of age.

The only exception is a sheep more than six months old and so plump that it cannot be distinguished from a one year old sheep.

A cow is acceptable only if it has completed two years and started the third year.

A camel is acceptable only if it has completed five years and started the sixth year.

Desirable sacrifice and sacrifice of combined pilgrimage should be made in the days of sacrifice[310], after pebble-throwing at the 'Aqabah pillar.

There is no specific time for sacrificing the other Harām-sacrifices[311].

All the Haram-sacrifices should be slaughtered in Haram.

Sacrificing the Haram-sacrifices at Minä in the days of sacrifice is tradition.

It is desirable for the owner of the Haram-sacrifice to eat from it if it has been sacrificed as a desirable sacrifice or on account of combined pilgrimage.

If a sacrificial animal for desirable sacrifice dies on the road to Haram, neither the owner nor any other rich person should eat from it. It should be left slaughtered on the road after staining its collar with its blood.

From a sacrifice of vow neither the owner nor any other rich person should eat because it is a charity, so the poor have the right to it.

Similarly, neither the owner nor any other rich person should eat from a sacrifice of violation. A sacrifice of violation is the sacrifice that becomes compulsory to expiate for a defect that has occurred in Haj.

Visiting the holy Prophetﷺ

Alläh's Prophetﷺ said:

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي.

If a person visits me, then my intercession will become compulsory for him.[312]

[310] Days of sacrifice: 10, 11 and 12 Zul Hijjah

[311] Like a sacrifice in lieu of a violation or a sacrifice of vow.

Alläh’s Prophetﷺ said:

مَنْ حَجَّ الْبَيْتَ وَلَمْ يَزُرْنِيْ فَقَدْ جَفَانِيْ.

If a person performs Haj of Alläh’s house and does not visit me, then truly, he has deserted me.[313]

Visiting Prophet’sﷺ grave is one of the most rewarding desirable acts. If Alläh guides a person to Haj, he should visit Madïnah Munawwarah to visit Alläh’s Prophetﷺafter completing his Haj or before starting it.

After making the intention to visit Madïnah, the person should frequently invoke Alläh’s blessings and peace upon Prophetﷺ. Upon reaching Madïnah, he should take a bath, apply scent and wear his best clothes, in reverence of the visit to the holy Prophetﷺ.

First, he should enter Masjid Nabawï with humility, dignity and repose, and perform two units of Masjid-entry Saläh. He should supplicate to Alläh for whatever he likes. Then turning towards the holy grave, he should stand in front of it with deference, observing the bounds of reverence. He should invoke peace and Alläh’s blessings upon him, then convey to Prophetﷺ the greetings of people who had asked him to do so. He should again go to Masjid Nabawï and perform whatever Salähs he wishes to. He should supplicate to Alläh for himself about whatever he likes, for his parents, for the Muslim Ummah and for whoever asked him to. He should value this opportunity of staying at Madïnah Munawwarah, and exert himself to perform Saläh over entire nights and to visit Prophetﷺ at every opportunity. He should frequently recite سُبْحَانَ اللهِ and لَا إِلٰهَ إِلَّا اللهُ [314], seek Alläh’s forgiveness and repent for his sins.

It is desirable that he go to Baqï' graveyard to visit the graves of prophet's companions, their successors and other pious people – May Alläh be pleased with all of them!

It is desirable that he offer all his Salähs at Masjid Nabawï as long as he stays at Madïnah. When he intends to return to his home-place, it is desirable that he say farewell to the mosque by performing two Saläh-units, supplicating to Alläh for whatever he likes, and visiting holy Prophet's grave to invoke Alläh’s blessings and peace upon him. He should then return crying at separation from him.

[312] Ad Dära Qutnï 2695
[313] Kanzul 'Ummäl 12368
[314] سُبْحَانَ اللهِ = Subhänalläh (Glory be to Alläh), لَا إِلٰهَ إِلَّا اللهُ = Lä iläha illalläh (There is no god except Alläh)

Sacrifice

Alläh said:

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾ (القرآن ١٠٨:٢)

Offer Saläh (prayer) to your Lord, and sacrifice.

Alläh's Prophet ﷺ said:

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ قَالَ: مَا عَمِلَ آدَمِيٌّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللهِ مِنْ إِهْرَاقِ الدَّمِ، إِنَّهُ لَيَأْتِي يَوْمَ القِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا، وَأَنَّ الدَّمَ لَيَقَعُ مِنَ اللهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الأَرْضِ، فَطِيبُوا بِهَا نَفْسًا. (الترمذي ١٤٩٣، ابن ماجة ٣١٢٦)

Of the deeds a man does on the day of sacrifice the dearest to Alläh is the flow of blood (of sacrificial animal). It will come on the day of Resurrection with its horns and its hair and its hoofs. Indeed, blood will be accepted by Alläh at once even before it falls on the ground. So, please yourselves with it. (EQ 27244)

مَنْ وَجَدَ سَعَةً فَلَمْ يُضَحِّ، فَلَا يَقْرَبَنَّ مُصَلَّانَا. (أحمد ٨٢٧٣)

Whoever does not offer a sacrifice despite having the means should not get close to our Ìdgäh. (EQ 54023)

The Arabic word for sacrifice is *Užḧiyyah or Užḧiyah.*

Literally, Užḧiyyah means: the animal which is slaughtered on the day of Ìd-ul Azhä (Ìd of sacrifice).

In Shariah, Užḧiyyah means: slaughtering the specified animal with the intention of gaining reward from Alläh on the specified days.

In this translation, we use the word "Sacrifice" for Užḧiyyah.

According to Imam Abü Hanïfah, sacrifice is Compulsory and this is the view to be followed.

According to Imam Abu Yusuf and Muhammad, sacrifice is Emphasized Custom.

For whom is sacrifice Compulsory?

Sacrifice is not Compulsory accept for him who fulfills the following conditions:

1. He should be a Muslim. It is not Compulsory for a Disbeliever.
2. He should be a free person. It is not Compulsory for a slave.
3. He should be a resident. It is not Compulsory for a traveler.

4. He should be Wealthy. It is not Compulsory for a Poor.[315]

- For sacrifice to become Compulsory it is not a necessary condition that the Prescribed Wealth remains in his hand for a complete year. In fact, sacrifice becomes Compulsory if a Muslims owns on the days of Ìd-ul Azhä the Prescribed Wealth in addition to his basic needs.

Time of Sacrifice

The time of sacrifice starts with the onset of dawn of the 10th of Zul Hijjah.

It continues till a little before sunset on the 12th of Zul Hijjah.

However for people in towns and cities and large villages slaughtering the sacrificial animal before Ìd saläh is not Permissible.

For people in small villages wherein Ìd salah is not Compulsory, slaughtering is Permissible after the onset of dawn.

The most Preferable way is to slaughter the sacrificial animal on the first day out of the days of sacrifice, then comes slaughtering on the second day, and then on the third day.

If the person can slaughter well, then it is Desirable that he slaughter the animal himself.

If he cannot slaughter well, then the Preferable way is to slaughter with the help of others. In any case, he is supposed to be present at the time of slaughter.

Slaughtering the sacrificial animal in the day is Desirable.

However slaughtering at night is also Permissible but Avoidable.

If Ìd saläh is not held due to any reason, then slaughtering is Permissible after noon.

If several congregations of Ìd saläh are held in a town[316], then it is Permissible to slaughter after the earliest saläh in the town is over.

Slaughtering what kinds of animals is Permissible and what kinds is not?

Slaughtering only camel, cattle, buffalo, goat and sheep is Permissible.

Slaughtering a wild animal for sacrifice is not Permissible.

A goat or sheep can be sacrificed on behalf of one person only.

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[315] A person owning the Prescribed Wealth of 595 g silver or its value or its equivalent or more, in addition to his basic needs is a wealthy person in the eyes of the Shariah. Others are poor.

[316] Includes cities and large villages

A camel, cow or buffalo can be sacrificed on behalf of up to seven people with the condition that the share of each of them should be at least the seventh part. Sacrificing two-seventh, three-seventh, etc. up to the entire animal is allowed.

If the share of even one of the partners is less than one-seventh, then the sacrifice of all other partners is also invalidated.

Slaughtering a camel, cow or buffalo as sacrifice will be valid on behalf of seven (or more than one) people only if each of the shareholders intends an act of worship like sacrifice, Âqïqah, etc. with this slaughter.

If even one shareholder has the intention of merely obtaining flesh, then the sacrifice will be invalid for all the other shareholders.

Animal's minimum age

A goat or sheep of sacrifice should have completed one year and started the second year of its life.

Sacrificing a young sheep which has completed more than six months and owing to its fatness appears like a one-year-old is Permissible.

A cow or buffalo of sacrifice must have completed two years and started the third year of its life.

A camel of sacrifice must have completed five years and started the sixth year of its life.

Defective animals

It is Preferable that the animal of sacrifice be plump and free of all defects.

However, if an animal hornless by birth is sacrificed it is Permissible.

Similarly, sacrificing an animal which has lost a part of its horn is Permissible.

But if the breaking point of the horn is so low that it has reached the head, then sacrificing it is not Permissible.

If a castrated animal is sacrificed then it is not only Permissible but also Preferable as its flesh is better and tastier.

Sacrificing an animal afflicted with scabies[317] is Permissible if it is plump. But if the scabies-afflicted animal is thin, then its sacrifice is not Permissible.

Sacrificing an insane animal is Permissible when its insanity does not prevent it from grazing.

But if the insanity prevents it from grazing, then its sacrifice will not be Permissible.

[317] = itching

Sacrificing an animal whose one or both eyes have been lost is not Permissible.

It is not Permissible to sacrifice an animal which is so lame that it cannot walk to the slaughter-house.

Sacrificing a lame animal which walks on three feet and puts down the fourth foot on the ground for support in walking is Permissible.

If an animal is so lean that there is no marrow in its bones, then its sacrifice is not allowed.

Similarly sacrificing an animal whose major portion of ear or tail has been lost or has got cut is not allowed.

But if the animal has lost one-third of its ear or less and two-third or more remains intact, then its sacrifice is valid.

Sacrificing an animal most of whose teeth have fallen off is not Permissible.

But if more than half of its teeth remain intact, then sacrificing it is Permissible.

Sacrificing an animal which has no ear by birth is not Permissible.[318]

Sacrificing an animal whose udder-tip has been cut off is also not Permissible.

How to use the sacrificial flesh and skin?

It is Permissible for a sacrificer to eat out of the sacrificial animal's meat.

He may also gift the flesh to poor persons and wealthy persons.

However, the Preferable method is to distribute the sacrificial flesh into three parts:

- (i) One-third for giving to the poor as charity
- (ii) One-third to store for his own use and his family's use
- (iii) One-third for his relations and friends

If the sacrificer gives away his entire meat, then it is Preferable.

If he stores the entire flesh for his and his family's use, then also it is Permissible.

If the sacrificing was made in fulfillment of a vow, then it is not Permissible for him to eat even a bit. He must give away the entire flesh to the poor in charity.

It is Permissible for the sacrificer to use the skin – not the price obtained on its sale – of the sacrificed animal in its place of use.[319]

[318] But if it has small ears by birth, it may be sacrificed. (Ad Durr-ul Mukhtär 6/324)
[319] like making a bucket or shoes with it.

He may also gift the skin to a wealthy person.

But if he sells the skin, then it is Compulsory to give the money obtained as price in charity.

The sacrificer should not pay the butcher his wage from the sacrificial flesh nor from the price obtained by selling the skin.

Glossary

Arabic words and their English equivalents

farž obligatory, mandatory
wäjib compulsory
sunnah Prophet's tradition, custom
sunnat e muakkadah emphasized tradition
nafl supererogatory
mustahab, mandüb desirable
afžal preferable, highly rewarding, more rewarding
adab, ädäb etiquette
jäiz,mubäḧ,ḧaläl permissible, allowable
man`, nahy forbidden
makrüh tanžïhï undesirable
makrüh detestable, avoidable, avoidability
makrüh taḧrïmï highly detestable, strictly avoidable
ḧaräm prohibited

adä on-time performance, on-time observance (fasting)
àdl trustworthy
ahl family-members, dependants
Ahle Kitäb Scripture People
Ahle Sunnah
àlaih-il Fatwä This is the opinion to be followed.
àmadan intentionally, knowingly
àmal e kathïr major non-Saläh act
àmal yunäfi-s Saläh Saläh-invalidating act
Ämïn So beit

Anšär Helper Companions
àqeedah doctrines
asä'a commit a bad act
ašl principle, fundamental, basis, basically
àurah organs to be hidden
Azän Šaläh-call
àžîmat necessitation
Baihaqï
badarja e aulä preferentially
baddïnï depravity, irreligiosity
baitul mäl Caliphate Treasury
bäkirah virgin
bäligh adult, opposite: child
baräž excreta
bäṫil invalid, void
baul urine
bepardagï Veillessness
bidàt heresy
chit letnä supine position
dafn burial
dahriyah Atheist
dalälah denotation
dalïl evidence, proof
Därul Amn a land of peace
Därul Ḧarb a land of conflict
Därul Isläm the Islamic land
dhela clay-lump
dïn
dïnï mafsadah religious impropriety
duã invocation, supplication
dubur hind orifice

faqïr	poor, indigent
Far`	Other rulings (Al Fiqh-ul Muyassar)
farž e àin	individual obligation
farž e kifäyah	sufficiency obligation
fasäd	depravity
fäsid	broken,invalid
fäsiq	habitual sinner
fatwä denä	delivered the ruling
fidyah	penalty
fitnah	evil
fuqahä’	jurists
ghäiẗ	excrement
ghalïz	Severe
gumrähï	deviation
ḧad, ḧudüd	Alläh-decreed punishment
ḧädïth	tradition
ḧadath	de jure Filth (major, minor)
Ḧaj	Ḧaj, Major Pilgrimage
ḧäjare aswad	the Black Stone
ḧäjï	Ḧaj-performer, pilgrimer
ḧäjah	necessity
ḧäjat e Aşlï	basic needs
ḧalälah	a thrice-divorced woman being lawful in marriage for the first husband after she is married to another man, has copulation and is then divorced by him.
ḧamd	praise
Ḧanafï	
Ḧañbalï	
ḧaqïqï	de facto
ḧaraj	harm, sin
Ḧaram	Makkah and its immediate vicinity
Ḧaräm (Masjid)	
ḧinth	oath-breaking
ḧukm	ruling
ḧukmï	de jure
Ïd	Ïd
Ïdul Ažḧä	Ïd of sacrifice
Ïdul Fiẗr	Ïd of fast-ending
ìddah	mourning period, post-divorce waiting period

ifräd	uncombined major pilgrimage
ifẗär	fast-breaking meal
ighmä'	swoon
iḧräm	
iḧtiyäẗ	caution
Iḧyä-ul Lail	Night-waking
ikräh	coercion
i`lä	exaltation
ïmä'	gesture
imäm	Imäm
imämah	imäm-duty
intiqäl	posture change
iqämah	Şaläh-start-call
istiläm	kiss
istinjä'	Cleansing
istinshäq	sniffing into
i`tidäl	temperance
i`tikäf	
ìyäl	family-members, dependants
ižär	lower wraparound, wraparound
ižẗirär	indispensability, dire necessity
jahr	audible recitation
janäbah	state of major de jure filth arising from ejaculation or intercourse
jihad	Jihäd
jinäyah	violation
jinäžah	bier
Jum'ah	Friday Saläh
junün	insanity
kafan	enshroud
kaffärah	expiation
Käfir	Disbeliever
kaifiyyah	manner
khabar e wäḧid	news from single source
khafïf	Mild
khaẗa'an	mistakenly
khaẗïb	sermon-deliverer
khuff	thick socks
khul`	wife-initiated separation
khushü`	devoutness
khuẗbah	the Arabic sermon

khužü` humility
kinäï implicit
kitäb, bäb, fašl unit, chapter, topic
kufr Disbelief
läžim binding, essential
lä mazhab agnostic
laḧd niche-grave
mä e kathïr large-quantity
mä e qalïl small-quantity
maḧram close male relation
maḧzür forbidden
majlis occasion, place
ma'kül-ul Laḧm Flesh-edible
mäl wealth
mäldär Wealthy
Mälikï
marḧalah 43.352 km
marïž sick person
masbüq late-comer at Saläh
masḧ wiping
Masjid Ḧaräm
Masjid Nabawï
Masjid Aqšä
mašlaḧat expediency
ma'thür traditional
maulüd newborn
mauqüf suspended
mažmažah rinsing out
ma`zür excusable
miḧräb Imäm-niche
Mïqät iḧräm-station, It is any of the places close to Makkah passing which without ihram is not permissible for a Haj-intending outsider.
miskïn destitute
mišr city, town
miswäk tooth-stick
mo'min Believer
muâmalah contract
muazzin Šaläh-announcer
muftï (A scholar of islamic jurisprudence whose opinion is sought and followed by the people. He has no executive authority.)
mufṫir fast-breaking act
muddah duration
muḧaqqiq authoritative scholar
muḧdith ablutionally impure
muḧrim Iḧrämer
mujahid mujähid
mukallaf responsible person
mukätab mukätab
mumaiyyiž sentient, non-sentient
munäfiq Hypocrite
munfarid singleton, individual
muqïm resident
muqtadï imäm-follower
murtad apostate
musäfir traveler
mušallä Ìd-mosque
musta`mal Used-up
mustaqil in its own right
muta'akhkhir later
mutàh
mu`tamir Ùmrah-performer
mutaqaddim earlier
mutawažžï ablutionally pure
nabï the Messenger صلَّى الله عليه و سلَّم
nafaqah expenses
nafäz execution
nafl supererogatory
najäsah Filth
najis Filthy
näqiš defective,deficient
näqiž Invalidator
nasab filiation, parentage, blood relation
näsiyan forgetfully
nažïr, nažäir similitude
nazr vow
nifäs postnatal discharge
nišäb Žakäh-cutoff
niyyah intention

qa`dah	At Tahiyyät sitting
qaddara	estimate
qamïš	long shirt
qaryah	village
qašr	shortening of saläh
qaṫaï	incontrovertible, conclusive
qawäìd	principles
qažä	late-perform, late-observe (fasting), delayed performing
Qäzï	Qäzï
qiblah	Šaläh-direction
qirä'ah	additional Quränic recitation
qirän	fully combined pilgrimage
qubul	fore orifice
rasülulläh	Alläh's Prophet صلَّى الله عليه و سلَّم
rajjaḧa	called this opinion preferable
ražääṫ	breastfeeding
rakàh	Šaläh-unit
ramal	strut, run brandishing his shoulders
ramy	pebble-throw
ridä'	seamless cloak
rïḧ	flatus
riwäyah	report, narration
rukhsat	concession
rukn	essentials, essential part
šä'	3.264 kg
šabiyy e âqil	discerning child
sadde Zarïàh	Barring the agent
Šadaqah	charity
Šadaqatul Fiṫr	Charity of fast-ending
šaf	salah-row
šaḧäbah	holy companions
šaḧäbï	holy companion
Saḧarï	pre-dawn meal
šaḧïḧ	valid (sound)
sahwan	forgetfully, unknowingly, unintentionally
sajda e sahw	prostration of forgetfulness
sajda e tiläwat	prostration of recitation
salaf	great predecessor
Šaläh	Šaläh
Šaläh	supplication of blessings for the prophet
Šaläm phernä	performing the ending saläm
Šaläm karnä	saying the saläm greeting
šäliḧ	pious
säq	shank (not calf)
šarïh	explicit
Šaum	fasting, faster
sawä'un käna	irrespective of whether it is ..., no matter whether it is ...
sa`y	Šafä-Marwah ambulation
Shäfïï	
shahädah	testimony, witness
shahwah	desire, arousal, sensual
shaq	ditch-grave
sharïàh	Sharïàh, Islämic law
sharṫ	prerequisite, condition, stipulation
shatm	curse
shibr	span
sirr	inaudible recitation
süd-khärï	interest-exaction
sukr	inebriation
sunnat e kifäyah	sufficiency tradition
su'r	Leftover
sürah	Qur`änic chapter
tabarra`a bi	volunteer for
täbi`ïn	Companion's successors
ṫahärah	Purification, Pure, Purity
taḧrïmah	prohibitive words of Šaläh, the first Takbïr
Takbïr	Takbïr
Takbïr e žäid	Additional Takbïr
Talbiyah	
tamattu`	partially combined pilgrimage
tark	leave out, abstention
tartïb	performing in order
Tasbïḧ	remembrance formula
Tashahhud	At Tahiyyät
Tashrïq	Tashrïq
ṫawäf	(Ka`bah) circumambulation
ṫawäfe qudüm	Arrival Circumambulation

ṫawäfe wadä, šadr` Farewell Circumambulation
ṫawäfe žiyärah visit Circumambulation
Tayammum
ta`žïr punishment for the crimes for which the quantum of sentence has not been fixed by Alläh
thanä extolment
thayyib Previously maried woman
ṫïb scent
ṫuma'nïnah tranquility
ummah Islamic community
Ùmrah Ùmrah, Minor Pilgrimage
ušül fundamentals
ùzr necessity, excusable difficulty
walï testamentary guardian, guardian
waqär dignity
watan home-place
wuqüfe Àrafät 9th Zul Hijjah Stay
wužü ablution

yamïn oath
yañbaghï lah supposed to be, should
yaqümu maqämah is de jure equivalent to
z̄ähiran, baz̄ähir apparently
Żakäh Żakäh, Obligatory Charity
zakar phallus
z̄älim tyrant
z̄anne Ghälib Overwhelming probability
z̄annï tenable, credible
žarürah, majbürï compulsion, dire need
žawäl the sun's descent from the zenith
Z̄ihär Z̄ihär
zikr remembrance formula
žinä unlawful copulation, unlawful copulator, unlawful copulatress
žindïq hypocrite apostate
zirä` cubit
z̄ulm unjust

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